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WORLD PARISH

These Times	2
News and Trends	25

PASTOR'S STUDY

Why We Need to Do Our Theological Homework

<i>J. Robert Nelson</i>	6
How We Think on Social Concerns	11
<i>S. Paul Schilling</i>	11
Books of Interest to Pastors	22

METHODISM

Methodism Faces the Future

<i>G. Bromley Oxnam</i>	8
Voices From the South (A Panel)	13
The Central Jurisdiction in World Methodism	15
<i>Ralph E. Dodge</i>	15

PREACHING

Preaching in the Context of Worship

<i>James S. Stewart</i>	9
Sermon Starters (Whitsuntide I)	19

RELIGION IN THE USA

A Question of Church and State

<i>William T. Watkins</i>	18
---------------------------------	----

DEPARTMENTS

Comment	5
The Church and the Law	20
Improving Your Church	28

BISHOP OXNAM ASKS,
WHAT OF THE FUTURE?

(See page 8)



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These NEWS Times

Methodist thoughts on racial segregation offer sobering comments for "These Times"

Almost every mail brings reader reactions to Bishop Nolan B. Harmon's article (March 31, p. 4) appraising the report of the Commission to Study the Jurisdictional System.

The suggestion that "racism had nothing to do with the development of the Jurisdictional plan" arouses several readers. Dr. H. Shelton Smith, Professor of American Religious Thought at Duke University, objects, stating that the correspondence and other writings of Bishop Mouzon have it otherwise.

"Politicians of the Old South," he adds, were ardent champions of States' rights, but they wanted States' rights primarily to safeguard slavery. Politicians of the South are again rooting for States' rights, but beneath their concern is the desire to preserve racial segregation."

Prof. Harvey Seifert, of Southern California School of Theology, comments: "He correctly states that abolition of the Central Jurisdiction would make comparatively little difference in eliminating segregation in the church, but this is all the more reason why the church should take such a small step in a time of dynamic change.

"Amendment IX, which 'nibbles away' at the Central Jurisdiction, is an unjust solution, because it asks a racial minority to pay the price while others accept the gains."

Prof. Dwight W. Culver, of Purdue University, takes Bishop Harmon to task for suggesting that "lack of desire" explains the hesitancy in making transfers from the Central Jurisdiction. "The studies of four of the six churches which transferred describe a favorable experience, and the report shows no comparable study of the 36 transfers which remain in 'suspended animation.'"

Dr. Culver adds: "I favor the recommendations of the report because, contrary to the bishop's implications, the commission recommends that further transfers be considered under 1956 permissive legislation."

The Rev. Walter A. McCleneghan, of

Tucson, Ariz., says that Bishop Harmon's suggestion that there will be no integration until there are bi-racial conferences and bi-racial local churches everywhere is the key to the whole question. "Let our churches and conferences everywhere open their doors to Negro members and to Negro churches. Let Methodist Christians take the lead in bringing into daily practice the brotherhood we profess."

The Rev. Paul R. Woudenberg, of Los Angeles, Calif., insists that The Methodist Church must stop being an apologist for anachronistic Southern provincialism. He puts it this way:

"If Bishop Harmon thinks that the passage of his Jurisdictional plan will end unrest in the church, he is sadly deluded. The simple truth is that, in 1960, the embarrassment of Methodism over its segregated organization mounts daily in the face of a world racial revolution."

The Rev. Vernon Bigler, of Terre Haute, Ind., is not surprised that Bishop Harmon should call the Rio Grande Conference "segregated," but notes that this is voluntary segregation. The Negro Conferences are not voluntarily segregated.

"Nine of the 19 Negro Annual Conferences voted against unification at the time of union, all on the basis of segregation. The vote indicated 583 ministers for and 823 against unification, while the lay vote was 253 for and 477 against."

Recalling that he submitted to the 1956 General Conference a memorial that would give the Annual Conferences a chance to strike segregation out of the Constitution of the church, Chester A. Smith, of Peekskill, N.Y., takes a dim view of the Commission report. He adds:

"The 27,750 preachers and nearly 10,000,000 lay men and women of the Church should demand the end of segregation and the jurisdictional system. They should have a chance to vote on it."

"A segregated church is not a Christian church. The United States Supreme Court has declared that segregation in the public schools must end. Yet Methodism holds on to it—holds on in spite of the fact that the black, brown and yellow races, which far outnumber the white, are throwing off colonialism and segregation! If segregation is necessary to hold Methodism together, the price is too high!"

The Rev. Warren P. Waldo, West Burke, Vt., concludes: "Only honest, forthright abolition of a Negro Jurisdiction can change the fact of segregation in The Methodist Church."

the cover

As the Methodist agencies present "The Invisible Fire" to the General Conference, Bishop Oxnham will speak on Methodism of the future. See page 8 for some of the questions he raises. Cover photo published through the courtesy of Ebony magazine.

METHODIST LEADERS SPEAK TO OUR TIME

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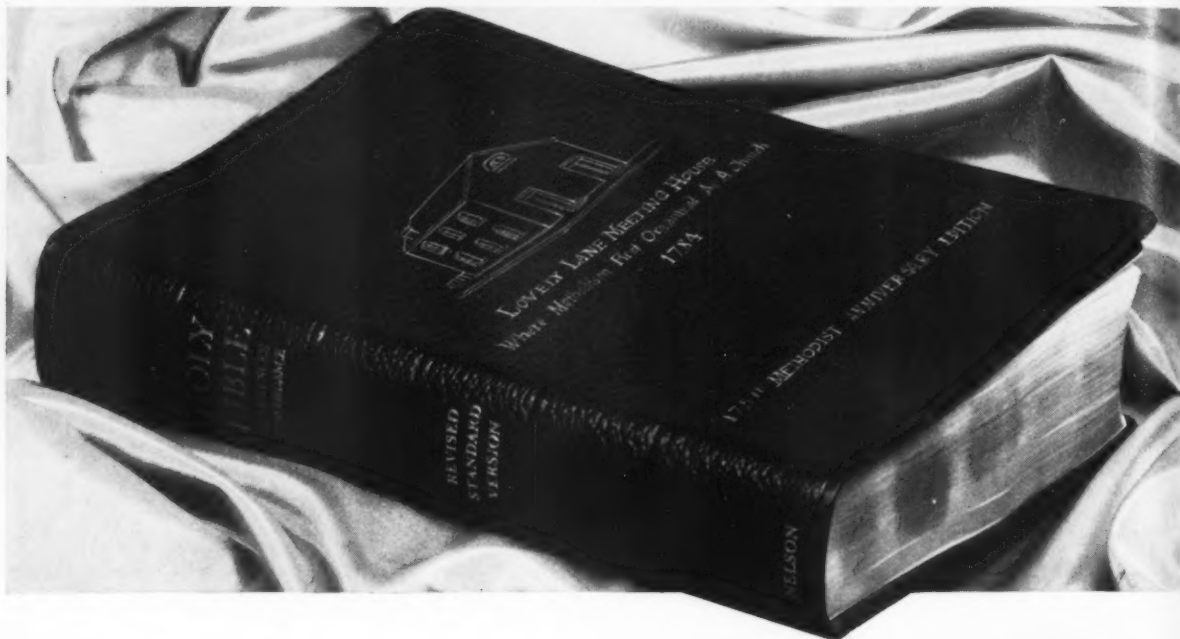
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COMMENT

Program Versus Persons

EVER since 1944 Methodists have engaged in a long series of four-year plans which the General Conference has handed down, through bishops, boards and superintendents to churches. Their purpose: to stir the denomination to action. Now another plan will be developed for 1960-1964 calling for special points of emphasis at appropriate times within the quadrennium. What shall we say of these programs? Are they good or bad? Do they advance the Kingdom or hinder it? Do they bring persons closer to God, or do they tend to get in the way?

Since reunification, The Methodist Church has in turn high-lighted reconstruction, evangelism, church school enrollment, and stewardship. It has bolstered missionary support and urged study of Christian faith. It has pushed the youth program and church extension. Most recently it has stressed local church efficiency and higher education. We may expect delegates to Denver to approve some new plan, and there will begin a broad campaign to get all local churches to make it come alive.

In the terms by which such enterprises usually are judged (dollars raised, increased numbers, amount of printed matter produced, impact of travel and speeches), the quadrennial programs have been rather successful. Certainly the money raised was needed, and for the most part it has been put to good use. If plans have not been the most imaginative that could have been developed, at least they were something, and they were worth trying. It could hardly have been surprising that there were a couple of notable flops in the quadrennial productions, including a crusade for world order and some aspects of the more recent local church emphasis.

To make a four-year plan successful, where should it start—with the top brass or at the grass roots? We can be sympathetic with the cry from the congregations: don't add something new from the top; let us do the job we are supposed to do in our local churches; let us have the initiative. Local churches say they are sick of plans, programs, drives, and emphases. Who, then, must set a pattern for action?

This takes us directly to the question: Shall there be a quadrennial program or shall there be no program for the churches? One answer is that if the General Conference did not set an over-all quadrennial emphasis, then we would have a cluster of special plans initiated by the general boards.

Actually, we already have a program which only awaits being carried out by all hands: boards, bishops, conferences, ministers, churches, publications, and all others who call themselves Methodists. A Christian church can have but one plan and purpose, and that is to present to the world the good news that Jesus is Lord!

But our denomination does have the never-ending task of determining an effective methodology for making this proclamation. Each new generation of history brings its own problems and its new methods, and both have to be examined to see best how to give the world the claims of the Christian Gospel. We dare not leave any stone unturned.

APRIL 28, 1960

The real challenge of the Church at all times and in all conditions is to present the demands of God. It is not to try to sell people on Christianity; it is not to make life more pleasant for them; it is not to solve the social problems of the times—although the Christian Gospel must communicate its message of reconciliation to all of these. It is only to speak the Word of God so that the people may answer.

We shall have, no doubt, some quadrennial plan. We would urge only that it release the individual and the local church to do their best. Let us not place program over against persons! Here are some guiding precepts we would propose in working out the four-year plan:

1. Methodism should set definite goals for itself, but on the framework of the Gospel—and nothing else—and in keeping with its central purpose of proclaiming Jesus as Lord.

2. The goals should be developed by the leadership at the top of the church: that is by persons who have been placed in these positions by the people at the bottom who are the church (the people at the top could be replaced).

3. Use should be made of every possible avenue and method of communication available to this generation of Christians.

4. Every goal and every method should be formulated with the individual person in mind; for it is the person in relationship to God that is the Church.

5. The goals and methods of churchmanship that comprise the four-year plan should be clear and precise ones; use should be made of our present machinery insofar as is possible—with the hope that much should be possible.

We live in a time when the Church is challenged to push forward the persons who can offer the most dedicated, the wisest, the most creative, most inventive, and imaginative leadership possible. And above all, they should be given the opportunity to do it.

Something new and bold is called for. Let us develop a plan that will retain the initiative of the local church to do its best, and that will keep a bifocal vision of both the church close at home and the world parish.

—THE EDITORS

Christian Advocate est. 1836 . . . The Pastor est. 1937

Christian Advocate

FOR PASTORS AND CHURCH LEADERS

VOLUME IV No. 9

APRIL 28, 1960

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Christian Advocate is an official organ of The Methodist Church issued every other Thursday by The Methodist Publishing House, 740 N. Rush St., Chicago 11, Ill. Because of freedom of expression given authors, opinions they express do not necessarily reflect official concurrence of The Methodist Church.

Manuscripts and correspondence for publication: Authors should enclose postage with manuscripts submitted if their return is desired in event they are not used. **Subscription price:** \$5.00 a year in advance. Single copy 35 cents.

For Advertising information and rates write to Advertising Department.

Change of Address: Send both old and new addresses and mailing label from current issue to Christian Advocate Business Office, 740 N. Rush St., Chicago 11, Ill. Allow at least five weeks for the change. Methodist ministers should include information on conference membership and appointment.

Accepted as controlled circulation publication at Nashville, Tennessee.

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Why we need to do our Theological Homework:

By J. ROBERT NELSON



J. Robert Nelson is dean of the Divinity School, Vanderbilt University. He was formerly secretary, World Council of Churches Commission on Faith and Order at Geneva.

THE ISSUE I believe to be the most urgent one facing The Methodist Church will probably receive little attention at General Conference in Denver. That issue: What message does The Methodist Church have to preach?

There is a growing uneasiness that the preponderant content of preaching and teaching bears only casual resemblance to the Gospel of Jesus Christ in its intensity and depth. This sense of dismay is expressed seriously but politely by church members as they discuss the Sunday sermon. It is expressed by groups of younger ministers during coffee breaks at Annual Conferences, and again by theological students castigating the ecclesiastical conventionalities of the time.

There are in a denomination as large as ours many signs which tend to allay this uneasiness. And Methodists are not the only ones who have to drive home from public worship or lay down a church periodical with a chilling sense of despair because of what they have heard or read.

But the evidence is mounting that the basic Christian message of forgiveness, reconciliation, suffering service, and hope is more suffocated by moral legalism and nice, friendly pietism than it is declared and manifested with faithful fervor.

One main reason for this widespread defection from our calling in Christ is our perennial contempt for theology. Is it not a bit strange that one must plead the cause of theology in the Church? The legal profession and the courts are generally attentive to the best teaching of jurisprudence. Physicians, surgeons, industrial chemists, even television repair men are reliant upon the findings of theorists and experimenters in the sciences. But theology—which is the reasoned, systematic teaching of Christian faith—apparently may be disregarded with impunity by those responsible for the life of the church.

Quite rightly we have lamented the familiar gulf between pulpit and pew. But now two quite different kinds of gulf appear, both of them equally lamentable. One is between the seminaries and many pulpits, and the other is between ministers who graduated from seminary before and those who graduated after approximately 1935.

The Methodist Church is not alone in this situation. But certainly we Methodists ought to consider the implications of the large and growing number of our ministers and laymen who change to other denominations expressly to seek a church life and body of faith with a more authentic theological grounding.

IN ASSERTING that our disdain for serious theology is a prime fault, I am not implying that the churches need to be dominated by theological professors. Nor is academic theology as presented in classrooms and formal treatises a panacea for all the faults in the churches. It is quite evident that in some lands where theological ferment is high, such as Sweden, Switzerland, and Scotland, the community life and public worship of the churches are most feeble.

At the risk of being misunderstood, I would state that the bulging membership rolls and the Sunday morning capacity crowds are not in themselves adequate criteria for measuring the integrity and faithfulness of a church. Actually a possible sign of a church's fidelity to the Lord might be its decreasing membership and popular disapproval!

- Worship
- Teaching
- Preaching
- Missionary outreach
- Unity and community
- Social witness and service

If we desire to heed the call for theological renewal in The Methodist Church, we are not obliged to start from scratch, as some seem to desire. The fact that Christianity is both grounded in history and continues purposively through history stands against any effort to abandon Bible, tradition, and history in favor of a theology which proceeds from contemporary experience.

As Albert C. Outler has rightly observed in his book, *The Christian Tradition and the Unity We Seek* (Oxford University Press, \$3.25), the only criterion for evaluating religious experience is some other religious experience. But the truth of Christian faith is bound up with the historicity of Jesus Christ and the common history of the Church of which we are heirs and witnesses.

If therefore, we are not wise in cutting off our own roots of faith and theology, neither are we justified in attempting a resuscitation of an older tradition just because it is old. There is need, for example, of a recovery of the vitality of early Wesleyan conviction. But proof-texting from the works of John Wesley is a method which appears to be a popular misapprehension of how to formulate such a neo-Wesleyan theology.

The respect which is due the brothers Wesley and their followers is not sincerely expressed by snipping sentences from the hymns and journals and pasting them on contemporary essays about what Methodists believe. Few such quotations are presented today in their original and proper context. However strong may be our need for a new appraisal and appropriation of the valuable and valid thinking of the 18th-century Methodists, we will do no one any good by fabricating a specious pattern of Christian thought and calling it by the name of "neo-Wesleyanism."

Even as the Wesley brothers did not fashion and advertise a new and distinctive school of theological thought but attempted in their own historic situation to preach the Gospel and build up the Church, so we need spend little time trying to foist particular brands of theology upon unwilling church members.

The parable Jesus told about the chil-

dren playing in the market-place and piping to those who would not dance is especially applicable to the prevalent practice of theological gamesmanship. The exponents and adherents of persistent liberalism, sacramental and incarnational theology, Reformation revival, Barthianism, conservative evangelicalism, and fundamentalism are all prone to take the attitude of "no play except on our rules." Yet the Christian rule of faith has sufficient amplitude to include a wide variety of theological viewpoint and persuasion, so long as these represent earnest commitment to a knowledge of the Gospel of Jesus Christ.

Neither in The Methodist Church nor in the Universal Church is there need for theological uniformity. Probably what we need is a good deal more contention over issues of doctrine, but it should be a contention in the attitude of Christian love. If Friedrich Nietzsche had been sensitive to the apostle's admonition to speak the truth in love, there would be even more relevance to our present theological need than already is seen in his epigram: More important than having the courage of one's convictions is the courage to attack other people's convictions.

It is hardly persuasive enough to shout in a loud voice or write in strong words that more and clearer theology is needed in our denomination today. A legitimate appeal may be made to the practical uses of theology in the life of the Church. This may seem a bit strange, since one could argue that the dominant American attitude of pragmatism has been largely responsible for the anemic theology which prevails.

No one insists that every Christian, or even every pastor, needs to be a theological scholar in the narrow sense of the word. But one who keeps his theological tools sharp and well lubricated, and who in virtue of his study and reflection is able to articulate the Christian message in clear and coherent terms, will discover the legitimate and significant uses of theology. These uses have to do with worship, teaching, preaching, missionary outreach, unity and community, and social witness through service.

Worship. Few churches today are untouched by the world-wide upsurge of interest in liturgical revision. Whether they be churches with fixed liturgical forms or those which both permit and encourage spontaneity and experiment in worship (and Methodist churches may be of both kinds), they are being affected by the liturgical movement.

But it is too easily overlooked that sound theology should play a greater role in shaping ideas and patterns of worship than do psychology and esthetics. The great danger is that our ministers become masters of religious ceremonies rather than leaders of true worship.

Judging by the reckless burgeoning of robes, stoles, and candles, many are more adept as choreographers and prop men than as liturgists.

What do we believe we do when we worship as a church? The current travesties of the rite of Baptism, the "cafeteria Communion," the pastoral prayers which include neither confession nor adoration nor intercession but only friendly greetings to the Almighty, the non-participation of the congregation in hymns and prayers—all these are conditions calling for rigorous criticism in the light of theological knowledge of God's holiness, men's need, Christ's work, the Church's being and task.

Teaching. The crisis in our religious education is not due to our ignorance of effective method, but to our prevailing dearth of knowledge of the Bible, the Christian faith generally, and Protestant and Wesleyan tradition in particular.

In many churches this condition is far more dangerous than is realized. In some congregations it may be assumed that the minister is the only one who is equipped to teach the wholeness of the faith with clarity, depth, and effectiveness. Yet even he often turns out to be a man whose theological school failed to give him such equipment; or he by distraction from studies or by his own indolence has failed to lay hold on the theological education which was offered him. Or he is a man of good ability in teaching, but feels that the work of the church is not his business!

To emphasize the gravity of the need for theological enlightenment, I refer to an experience in a large urban church which is by no means lacking in numbers of well-informed teachers of the faith. In a class of educated, middle-aged men I began a series of talks on the interpretation of the Methodist Articles of Religion. But, to my dismay though not surprise, I discovered at the outset that only one man in 40 had even heard of this doctrinal standard of The Methodist Church. And after one session an unusually intelligent man, son of a prominent minister and ardent participant in the church's program, confessed that it was his first discussion of the Trinity.

Institutions for training ministers are called theological schools because of the conviction that theology is basic to the thought and belief which may justly be called Christian. But theology is not a secret, esoteric knowledge for ordained ministers. It is for all Christians as a help to them in their understanding of God's way with men.

Preaching. Theological understanding in our churches is most conspicuously absent in the very context wherein it is expected to be found: in sermons. Obviously a good sermon is not the same as a good theological lecture, but in their

essential purpose they are the same.

The exposition, application, and persuasive commending of the Christian Gospel are the common purposes of sermon and lectures, different as their rhetorical forms may be. It is generally safe to assert that any person who wonders why his minister either avoids or just timidly touches upon the deeper problems of faith and existence may find the answer in the pastor's office (not his "study") where the godly man's library is plain to see. A moderate knowledge of theological literature and the dates of publication will permit calculation as to when the process of serious theological inquiry ground to a halt.

Of course, the preacher must be a man of his people, closely acquainted with their needs. But insights about personality problems and friendly acquaintance with parishioners are not substitutes for Bible study and for patient reading of great theologians—only complements to them. Let preachers who secretly dream of faithful service and popular effectiveness realize that these results come through intensified study and reflection on the raw materials of theology.

Missionary Outreach. Much is heard today, as it should be, concerning the urgency of the Church's mission in the world. Every denomination is advancing ambitious programs and strategies of evangelism. But why? Because it is of the nature of a social organization to seek new members? Or because Christians perceive the purpose of God in history.

Only in the realm of theological thought can the justification and motivation for mission be found. Furthermore, it is sound theological thinking which can overcome the four main hindrances to the forward movement of the Church's mission: religious syncretism, divisive fanaticism, preoccupation with statistics and methods, and the apathy of millions.

Unity and Community. Without theological understanding derived from the biblical basis, Christians cannot know what God intended the Church to be. Nor can they grasp without it the reasons why division is deplorable and community and unity essential. This applies not only to denominational division, but to the racial, economic, and personal estrangements which also disrupt unity.

Moreover, so long as problems of denominational and racial division especially are dealt with as matters of sociology and psychology, as they frequently are, a spurious form of merely organizational unity commends itself as an answer. The deeply difficult theological issues such as the person and work of Christ, biblical authority, Sacraments, and ministerial orders demand far more attention than we have given them.

Social witness and service. At least

Methodism

Faces the Future

By G. BROMLEY OXNAM

In addressing the General Conference, Bishop Oxnam poses questions that the whole church could well ponder.

IS IT TOO much to believe that before we have lived another 17½ decades man will have conquered space, that he will know the thinking, the culture, the dreams, the problems, the limitations of the peoples who populate the planets of the universe?

We believe that God the Father Almighty devoted his creative power first to sun, moon, and stars. We believe that he climaxed creation in personality, the mind of man. Surely He did not restrict the creative act to a tiny bit of the universe which we call the earth.

Can we Methodists go from "The World is our parish" to "The Universe is our parish"?

Are our theological seminaries preparing men and women for the conversations and the conferences that are necessary as we seek to share the riches that are ours and receive from others the riches that are theirs, to the end that we may come to know the Father of all? Is the message that we are to speak to the universe a neat little set of dogmatic propositions which we in our intellectual limitations have worked out to answer the baffling problems that now confront us? Are there answers that we have never heard? Are we ready to hear them and to act upon them if they appeal to the minds God has given us?

Is it possible to develop within our people the teachable humility that characterized Jesus? Suppose the Eternal took upon himself limitations occasioned by our own limited development, but that in other parts of the universe, there are those who did not suffer such limitations and therefore the revelation is fuller? What then? Is our thought circumscribed by the creeds, the pronouncements of councils, of popes, and of Conferences?

Methodism faces a future of abundant power. Splitting the atom eventuates not alone in missiles but in machines such as supersonic aircraft, space ships.

Is it physical transportation of this kind for which we must be ready? Or will there be communication of such a nature that we can talk to the peoples of the other planets and see them and be in conference with them in fact, even

though not in physical proximity? And what do we say to these people? Would we ask them the questions we ask ourselves when we study our own civilizations—how do they earn their living, how do they live together, how do they know their world or universe? Who knows?

In the future will the food that we need be supplied to us by new forms of energy that will put an end to coal mines and oil derricks? Is the source of power endless, bountifully ready for any command, even for that of self-destruction? Is it to be a universe crowded with missile launching bases, or will all of that lie behind us?

And if we have solved the question of living together, the question of making our living, what of the deeper questions that have to do with the purpose of it all? Will evangelistic services continue, as in some quarters, to be emotional debauches or healing demonstrations, or will evangelism have moved into the realm of the intellect and seek to bring men the wealth that will lie—no matter in what kind of world we live—in truth, in goodness, and in beauty?

Is Methodism ready to proclaim the ethical controls necessary for men who possess abundant power? Do we possess a sufficient number of creative minds upon the faculties of our colleges and universities to be ready for the almost overwhelming task of becoming acquainted with the knowledge of the universe?

And what of peace? Peace must cease to be political propaganda. It must be maintained through the practice of practical men or religion. To move into suicidal war is but to demonstrate the insanity of our day. The future must be one of peace. To conceive of the universe at war with itself, with great armadas taking off from distant planets to demolish planets millions of miles away is but a sorry attempt of little men to bow the Eternal out of the universe he himself created.

Methodism faces the future. What is it? It is a future that deals with philosophy, with power, with peace and we can face it only in the presence of God.

in this realm, some might say, little theology is needed. After all, isn't it just a matter of doing what is right? Such an uninformed view, however widely held, scarcely merits reasoned refutation. Increasingly evident to thoughtful Christians is the fact that the social message and actions of the churches degenerates into good-willed humanitarianism without the direction of living theology.

Drunkenness, divorce, pornography, economic justice, segregation, order and peace are all provocations for theological thinking. And upon the kind and integrity of such thinking, joined with appropriate knowledge of the social sciences, will depend the form of obedience which Christians assume in society.

THE PICTURE of the consequences of theological neglect has been drawn in somber colors, even as roseate ones depict the state of the church which appropriates more fully its treasures of faith. Extremes are pardonable in an article too brief to account for all sorts and conditions of churches.

Happily, there are many hopeful signs in The Methodist Church, as in others. There is increase in both quality and quantity of theological publications. The seminaries are making strong and effective efforts to be worthy of the name of "theological" schools. Courses in Bible and biblical languages, doctrinal and philosophical theology, and history of doctrine are elected most eagerly.

The youth fellowships and student movements have a new seriousness about the faith. Wesley Societies and voluntary study groups of ministers are springing up. Leaders of some of the large boards of the denomination are making more use of theologians as consultants for their programs. And the modest but increasing participation of ministers and laymen in meetings and projects of the ecumenical movement is overcoming that insular frame of mind which is the concomitant of denominational introversion.

These heartening signs point to further possibilities to be explored. Annual Conference meetings could be redeemed as more useful events for the spiritual well being of the churches if time were planned for study of theological issues.

For example, a different commission of members might be appointed each year to study an important question for report and discussion in the following year. In local churches there are already numerous occasions each month when the group meetings might be diverted from mere diversion and made to concentrate upon the meaning of being Christian.

Such efforts towards the renewal of the churches could be amazingly effective in a generation's time. For the time of the next generation is to be filled with both peril and possibility for the Church in the world, and we had better know the reason for which we exist.

The question for preaching is always,
 "Did I, or did I not, meet God today?"

Preaching in the context of Worship

By JAMES S. STEWART

I BELIEVE with all my heart that the purpose of exposition is encounter: that encounter with God in Christ which is of the essence of worship.

Preaching is an integral part of worship. Never consent to the myopic view which thinks that the "devotional" parts of service—prayers and hymns and responses—are divine worship into which preaching comes as a human intrusion. Of course, if preaching is simply giving advice, airing opinions, analyzing situations, commenting on current events, it is a flagrant intrusion. If that were the preacher's calling, what a devastatingly dull assignment!

But it is not that. Preaching is integral to worship because—as has been proved again and again across the centuries—wherever the Word is faithfully expounded, Christ the living Word draws near, as at the first, to his own people. The one thing that matters for every worshiper when a service ends is not "Did I enjoy that service?" (that futile question) but "Did I, or did I not, meet God today?"

Jesus said: "Where two or three are gathered together in My name, there am I in the midst of them." Have we come alive to the overwhelming consequences of taking that statement literally, as sober fact? Is not this the thrill of being alive in the same world with the risen Christ—that, as it were, you have to keep your eyes open and your soul on tiptoe, for at any moment some new startling discovery may come breaking in, some fresh unheard-of revelation to leave you "lost in wonder, love, and praise"?

This is worship—not the dull, stagnant, boring, and depressing thing which, having built its altar once, stays there all

its life; not that arrested development of the soul which, having a certain amount of religion, blindly takes for granted that there is nothing more to find, as though Christ's were "the touch of a vanished hand and the sound of a voice that is still"; but the glorious, humbling certainty that always there are new insights to achieve, new wonders to apprehend, new depths of the unsearchable riches to fathom. This is the contemporaneity of Christ.

Perhaps someone will say that all this sounds very impractical; that here are human beings immersed in problems all the week, living (as Samuel Johnson once expressed it) "in a world that is bursting with sin and sorrow," grappling with the elemental facts of suffering and grief and guilt and death, desperately needing help with these things; and that all this about "meeting God" will not do, for it is not nearly practical enough and does not speak to the concrete situation and the urgent realities of experience.

The fact is, it is the one thing that is entirely practical. A man with some specific problem on his mind goes to church on Sunday morning; in the service he may never hear that problem of his even mentioned; but if there he meets God (as he can, since God is present), will not that encounter help him more than anything else?

Nineteen hundred years ago in Galilee men met God in the fact of Jesus. And that in several ways.

Some met God in the mighty works of Jesus. "What manner of man is this who can muzzle the demons and still the waves and smite death with resurrection? Surely the Lord is in this place, and we knew it not!"

Others met God in the words of Jesus. They knew, listening to him, that this teaching was real, this was decisive truth, this was the authentic light of heaven

across all the tangled pathos of the world. There was none of the groping of their scribes and rabbis here, none of their glib and facile platitudes. This Man knew; and even if the heavens should crash and fall, this Man's word would echo and endure and never pass away.

Above all, they met God in the person of Jesus. All four evangelists make it clear that the effect of encountering Jesus was twofold. There was a double reaction. First came a terrible sense of shame. For there was something about him that struck them down, humbled them to the dust. They knew that the jungle of their secret sins was being reconnoitred and explored by the piercing light of heaven. Those clear, steady eyes saw everything—all the shabby meannesses and defeats. They suddenly knew that that was the kind of men they were. If anyone came to Jesus with his eyes up in conscious righteousness, he had not been there long before his eyes began to droop. "Depart from me, for I am a sinful man, O Lord!"

BUT that was not the total reaction. Their hearts condemned them; but this Man, they realized, was greater than their hearts and saw potentialities of victory of which they had never dreamed.

In his presence they were aware of an understanding, a reinforcing good will, a forgiving, creative love that broke through the dull monotonous tyranny of defeat and made all things exhilaratingly new. Here, they knew, was One who really cared and was personally concerned, an ally who would be their advocate against the fierce accuser, a helper ready to identify himself with them without qualification or reserve.

Was it possible, they found themselves wondering, that a divine providence was in some way responsible for this transfiguring encounter? And what if this

James S. Stewart is professor of New Testament language, literature, and theology, in the University of Edinburgh.



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new friend who had thus brought the eternal love so near to them was in some mysterious way God himself?

All this in the days of His flesh. But—mark this well—not then only. For through the apostolic preaching the same thing was happening. Men were still encountering God in Christ. The missionary proclamation of the mighty acts of redemption was in fact a continuation of the divine redeeming activity.

When the men and women of Thessalonica, Corinth, Ephesus heard the preaching of "repentance toward God and faith toward the Lord Jesus Christ," it was something more than a religious lecture that was going on: it was God in action to judge and save them by confrontation with the living Christ.

So all down the centuries. Preaching, as P. T. Forsyth used to say, is more than a declaration of the Gospel: "It is the Gospel prolonging and declaring itself." Hence our exposition of the Word of Salvation is caught up into the saving process and itself becomes a bit of *Heilsgeschichte*—God in action to save. As J. B. Phillips has expressed it, referring to our Gospel records—"Behind these early attempts to set down what was reliably remembered about this Man, there stands the Man himself."

Thus the aim and end of all our exposition is encounter. And we should do well to lay to heart these memorable words of T. R. Glover: "The Gospels are not four, but ten thousand times ten thousand; and the last words of every one are the same: 'Lo, I am with you always, even unto the end of the world.'"

Therefore to those who are ministers of the Word I would say this: Your commission is so to expound the Word that through the exposition men and women will be forgetting all about the preacher and actually encountering him who is the Word incarnate, losing sight of you and seeing Christ instead.

I EXPECT we have all listened to a sermon in which the homiletical structure was excellent, the theology impeccable, the thought acute and well-expressed: yet which left us at the end with a strange unsatisfied sense that the God to whom the sermon witnessed was an abstract principle rather than an instant presence, the diffused Spirit of the pantheist rather than the living, intruding God of the prophet, and that the Christ of whom the preacher spoke to his hearers was somewhere out of sight both for him and for them, a third party who was somewhere else—perhaps away yonder in Galilee, perhaps separated by the gulf of centuries, perhaps above the clouds at the right hand of some distant power—someone at any rate to be spoken of, like any other absent figure, in the third person ("He said this, he did that, he would have given you this advice if he had been here today"): not someone

there in the midst, standing in the heart of the congregation, listening to every word, aware of every thought; not someone to whom in the second person the preacher's heart and every heart in the congregation might suddenly cry aloud, interrupting the sermon but not the worship, "O Jesus, You have kept your word, You are here!"

And on the other hand, we have all listened to sermons homiletically defective, structurally execrable, with elements in their theology with which we could not agree; yet we could no more doubt that Christ was there than we could doubt that we were there ourselves; and we knew that out of the eternities the living God had drawn near to us and spoken and called us by our name.

If something like this latter experience is not happening to men and women as we preach, we are failing them and failing our Master. Our ministry may have its other successes, it may resound with notable achievements; but if it fails at this point, it fails all along the line.

Are we helping men and women to believe their own faith? Is their creed coming alive for them? They accept it—but are they daring to imagine it? They believe the incarnation, the atonement, the Resurrection—but are they seeing these?

He has borne our sins in his own body on the tree. He is risen. He has abolished death. He has opened the Kingdom of heaven to all believers. He is present. He is always present. He is here and now.

Do they know that all this is true, not simply in the sense in which facts about economics or the weather or the government are true, but glowingly, dynamically, shatteringly, magnificently true with a truth which can transfigure life and revolutionize the world?

If they are to see and know this, we must see it first. "Go thou near, and hear and see for us." Is there anything we can do to win and keep the vision ourselves? How is the preacher to retain this awareness of the living presence of the Lord?

When Paul claimed that he "was not disobedient to the heavenly vision," he at least suggested the solemnizing thought that disobedience of any kind may have almost automatically disqualifying effects where heavenly visions are concerned. It is not that the visions cease to come—for God is the Father of lights, and Christ the Sun of righteousness never fades or sets. But the soul may become progressively disabled from seeing the vision. The window may become dimmed because of prayerlessness and compromise and lack of a disciplined devotional life.

Let us, then, as we turn our faces to the light each day, see to it that we keep that window clean through which the vision has to come. For surely the final word in any study such as we have attempted today must be the word of Jesus our Lord: "Blessed are the pure in heart, for they shall see God."

How We Think on Social Concerns

By S. Paul Schilling

More than two and a half years ago a faculty committee of the Boston University School of Theology was commissioned to take a long look at the foundations of Methodism's social witness as the denomination has understood them from the beginning down to the present. This involved not only historical study but a current research project in which the typical opinions of Methodists of all shades of thought were sought. The results of all this research will be published in four hefty volumes of information under the general title, "Methodism and Society." Volume 3, *Methodism and Society in Theological Perspective* (Abingdon Press), is expected to be ready in July of 1960. This article is extracted from the chapter on "Basic Christian Beliefs of Methodists on Social Thought" and is used here by special permission of the General Board of Social and Economic Relations, which sponsors the project.—Editors

AT THE DAWN of the 20th century most Protestants in America were conservative in theology, but fundamentalism, in the precise historical sense of the term, never made much headway among Methodists. With our traditional subordination of doctrinal formulations to Christian experience and life, we have seldom been ready to refuse fellowship with other Christians on doctrinal grounds. Individuals and groups have of course left the church, but efforts to set up fundamentalist doctrines as normative for either clergy or laity have failed.

There has been a pietistic view among Methodists, and those who held to this view greeted with suspicion and opposition the social gospel, aiming at change in social conditions. To them it represented partly a failure to come to grips with the reality of sin and the need for personal conversion, and partly an effort to compensate for shallowness of belief and absence of true spirituality.

The functioning "social policy" of pietistic conservatism was thus to accept institutions much as it found them, while performing within them the task which it regarded as centrally important—the regeneration of individuals.

Contrasting sharply with fundamentalism was the liberal theology, which originated in the latter part of the 19th century and reached its peak of influence in the third decade of the 20th. Basically, liberalism is not a position or a body of belief, but an attitude and a method. It

is marked by a spirit of free, reasoned inquiry for truth. Among Methodists liberalism has had these emphases:

(1) Reliance on past and present religious experience, broadly interpreted, rather than on any infallible book, church, or creed, as the chief source of religious knowledge.

(2) A historical approach to the Bible which sees it as the record of God's progressive revelation of himself to inspired men.

(3) Respect for science and scientific method, and concern for a co-operative relationship between science and religion.

(4) Belief in the immanence of God in nature and human life, which are therefore seen as revelatory of the divine.

(5) Insistence on the real humanity of Jesus and on the importance of the historical life and teachings as our highest disclosure of the character and purpose of God.

(6) A high estimate of human nature, centering in belief in the sacredness and worth of each person as a child of God.

(7) Insistence on the relevance of the Christian religion to the whole of man's life here and now, with correspondingly less stress on eternity.

(8) A view of the kingdom of God which conceives it primarily as the increasing realization of the divine purpose in human history.

Theological emphases like these led naturally to a social interpretation of the Christian Gospel. A God who is actively at work in his world must be concerned when social conditions thwart the attainment of his goals for human life. If persons have infinite worth in the sight of God, all barriers to their fullest development as his children must be removed.

If the kingdom of God, so central in the teachings of Jesus, is to be realized eventually within history, men are responsible for doing everything possible to hasten the triumph of justice and love in human society. Motivated by such ideas, Protestant leaders formulated the Social Creed, adopted by the 1908 General Conference (Methodist Episcopal).

The decades following, with wars, de-

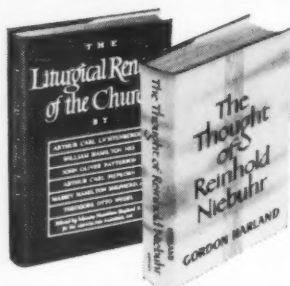
pressions, and other influences, wrought some far-reaching changes in theological thought: A strong stress on human sinfulness, the shallowness of human pretensions, and man's inability in his own strength to achieve worthy ends; assertion of the incapacity of human reason to attain true knowledge of God, and skepticism concerning, or opposition to the philosophical investigation of religion; insistence on the otherness and the sovereignty of God, reliance on the authority of revelation accepted on trust, and on the events centering in Jesus Christ as the decisive (or sole) locus of the divine self-disclosure; a deep sense of man's need of divine grace, and corresponding stress on salvation by grace through faith; concern for submitting human ideas and aspirations to the definitive Word of God in the Bible, hence devotion to biblical theology, combined with the historical-critical approach to the biblical writings; a tendency to guide ethical decisions by the absolute demands of God as personally encountered in Christ, rather than by universal principles applied to particular situations; serious doubt concerning the possibility of long-range or over-all improvement in earthly society; insistence on the centrality of divine action in the coming of the kingdom of God; the expectation of the fulfillment of the Kingdom beyond rather than within history; and a serious concern with eschatology and hope in God's ultimate victory.

There have been many facets of this movement and wide varieties of Methodist opinion in relation to it. Nevertheless, it is possible, on the basis of pronouncements like the Social Creed and other statements by the General Conference, teachings of theological professors, sermons, and more recently a widely circulated questionnaire, to record Methodist thinking on five key matters.

1. On the whole, Methodists in the 20th century have probably related their social thought to the *belief in God* more than to any other aspect of their Christian faith. The greatest meaning for Christian social relations appears in three

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central affirmations: God's universal creatorship and fatherhood, God's sovereign righteousness, and God's reconciling love.

Representatives of differing theological viewpoints agree in stressing all these concepts. The fatherhood of God has brought certain inferences about race relations, and the creatorship of God has prompted certain ideas about stewardship. Man's ultimate accountability to God is the foundation of the responsible society.

2. The *Christian view of man* centers about two considerations—his worth and his sinfulness. Infinite worth and dignity belong to all men, because they are made in the spiritual image of God, for fellowship with him as sons.

Nevertheless, the supreme value ascribed to persons is not inherent in human nature as such, but rooted in man's relation to God. And this has far-reaching implications for the lives of men in society—for the economic system, for poverty and disease, for the abolition of war, for the liquor traffic, for discriminations based on race, color and creed. Democratic procedures in education, secular and religious, are involved.

3. It is impossible to look at man from a Christian perspective without considering his *propensity to sin*. Methodist theologians have been in substantial agreement, maintaining a viewpoint between a one-sided Pelagian stress on human goodness and freedom and an equally one-sided Calvinistic, deterministic conception of divine sovereignty. Man's nature is neither so good that he can avoid sin by his own unassisted will, nor so corrupt that he has lost all freedom.

Most contemporary Methodist theologians agree that sin involves a rupture of man's fellowship with God and that this break cuts the root of human society as well.

Salvation from sin is centered in Christ. Methodists have included followers of all the major theories of the Atonement, but beneath all differences lies the confidence that in Jesus Christ God has acted decisively to restore the communion between himself and mankind which sin has broken. Of course the redemptive act of Christ includes his Resurrection. And social salvation is as important as individual salvation.

4. As the 20th century began, the *doctrine of the Church* received only peripheral attention from American Methodists. In recent years there has been a new interest in the nature of the Church. There is a new desire to relate the tasks of the Church to its meaning, and a more vivid awareness of the connection between being a Christian and a member of a Christian community.

In Methodist thought, the Church is not a super-personal entity with a mys-

tical life of its own, but a closely knit community with Christ as its head. The Church lives on as it receives power, wisdom, and love from him.

The Church is "the people of God, the new community which fulfills and extends universally the revelatory and saving action begun by God in the covenant community of Israel. The Church is the worshiping, trusting, loving, witnessing, teaching, serving fellowship of those who have been made new by the forgiving love of God in Jesus Christ.

Within its own being the Church must be committed to the removal of unnatural barriers; and since it is commissioned to extend the divine offer to all men, the quality of its own Christ-centered life becomes in principle normative for the rest of humanity. It does not exist for itself, but has a divine mission to fulfill in the world. It is here to carry forward the ministry of reconciliation that Christ began. Needless to add, this has important implications for the laity.

5. The conception of *the kingdom of God*, which supplied the major theological foundation for the social gospel movement, continues to provide an important focus for all Christian social thought.

Today, "neo-liberal" thought in Methodism states that the Kingdom is demonstrated even in man's disobedience, and the complete fulfillment of judgment lies beyond history. But the reign of God means the actualization among men of the righteous, loving purposes of God, and the coming into being of a divine-human community in which his love is shared and his will is done.

Recently there have been warnings against earlier assumptions that the removal of injustices or changes in political, economic, or social systems would make the Kingdom real. The coming of the Kingdom relies not primarily on human effort, for it is a gift of God.

There are many varieties of Methodist opinion, but it might be summed up in the recognition that the complete realization of the Kingdom lies beyond earthly history, yet God's rule then will be of a piece with what we know of his rule now.

Methodists believe, then, that authoritative guidance for human social relations can be found in the Bible; that the central foundation of Christian social responsibility is faith in God and his mighty acts; that a Christian view of man calls forth serious concern for the welfare of men in society; that God acted in Jesus Christ at infinite cost to redeem sinful humanity; that the Church is the body of Christ and the covenant people of God; and that the kingdom of God means the actualization in all human relations of God's righteous, loving will, but also his reign in judgment when his will is violated.

VOICES

from the SOUTH

A PANEL

At the General Conference in Denver, The Methodist Church will probably state again its stand on race relations. What should this position be? In a church that covers the earth what are the areas of agreement? And at what points do Methodists of sincere Christian faith disagree? The present Discipline (Par. 2020) says: "There must be no place in The Methodist Church for racial discrimination or enforced segregation." Here are comments from three laymen in the South:

Principles for Brotherhood

By O. B. Triplett, Jr.
Attorney in Forest, Miss.



STATEMENTS of the 1960 General conference on race should represent the united voice of all branches of the Christian church. They should be statements of Christian

principles which are fundamental and unchangeable.

It is the task of The Methodist Church, along with others, to proclaim the dignity and worth of all men in the sight of God and to remind men that they are all children of one God. It is the task of the church to plead for justice and good will. The church has been doing this through the years, and the church should continue to do it until men learn to live together.

But in its official statements on race, and in its Social Creed, the General Conference at Denver should not undertake to lay down policies, even though a majority of its members believe them to be in harmony with those Christian principles. For uniformity of thought on matters of policy is impossible in a church as large as Methodism. Men of good will in each section must make an honest effort to find policies by which our great Christian doctrine can be applied to present facts for the good of all men.

The Constitution of The Methodist Church protects each section of the church in its right to work out social and racial policies by which the ethics of Jesus can be applied in each section.

If Methodists of all branches recognized before unification that discrimination and injustice between races could

not be eliminated by fixed, predetermined methods (but rather that they could be removed, by Christian good will and brotherly love, in different geographical areas in diverse ways that would harmonize with the cultural backgrounds of the races there prevalent, and in keeping with the population density and other factors), why should the church now suddenly depart from this basic concept?

Already the church has made some mistakes; and bitterness of spirit has divided the Christian fellowship and freedom of expression has been denied by the church. Methodists must preserve in the church mutual respect and love. Methodists have no right to disrupt the fellowship of the church by dictating policies of social adjustment rather than underlying principles which light the path of Christian brotherhood out of which social readjustments will inevitably flow, although not according to a fixed rule, method, or policy. Four general principles may be suggested:

1. In The Methodist Church there is room for both the social liberal and the conservative; the integrationist and the segregationist. Any person honestly trying to follow Christ as Lord should be welcome, and his right to dissent from the majority opinion safeguarded.

2. There should be no name-calling, either directly or by implication. It is wrong to suggest that either integrationists or segregationists are *ipso facto* unchristian. Yet segregationists often call integrationists Communists; and integrationists often call segregationists unchristian men defiant of the law of the land.

3. Implementation of the general principles of the church should be handled by the several Jurisdictions composing Methodism, since this is the basic principle upon which church union was founded.

4. Methodists should remember that the church was not, is not, and never can be a moral improvement society. It was at the start, is now, and must always remain a resurrection center, in which men

and women see the reality of God, surrender the direction of their lives, die to their own selfish wills, and are raised into a new and different life.

Values in Segregation

By Whit Windham
Judge, Circuit Court, Birmingham, Ala.



THE language of Par. 2020 of the 1956 Discipline is unfortunate when it uses the word "discrimination." This word means, in this connection, "an unfair distinction."

Its use implies an unchristian, if not an evil, attitude or behavior toward another. The vast majority of Methodist laymen of the South abhor any thought of treating the Negro unfairly in any respect.

The word "segregation," on the other hand, relates to a social attitude or standard. The purpose back of its practice is to keep the ethnic strains distinct and not conglomerate. It is altogether inappropriate to ask: "Should The Methodist Church change its stand on racial discrimination and segregation?"

The Methodist Church should always bear in mind that, while uniformity of social practices throughout its vast world membership may be an ideal to work toward, that ideal should never form a policy to be arbitrarily enforced by the church. This thought was expressed more aptly by the bishops of the Southeastern Jurisdiction, at the request of the Study Commission, as follows:

"There is a North and a South, an East and a West. The traditions of New

England have created a culture different from that of the far West. Similarly, there are differences in the South. . . . All of this means that while we are Methodist . . . we must be wise enough to recognize differences that do exist in the thought and practices of our people, and proceed, not upon the principle that demands conformity, but upon that which achieves unity in diversity. . . ."

Methodist laymen of the South uniformly believe that the General Conference should respect the compromise and settlement of our differences which were agreed upon 21 years ago. We believe in settling disputes between fair-minded people by compromise where basic principles are not violated. This was done in the uniting of the three branches of Methodism in 1939, under jurisdictional system whereby our different philosophies on intimate relations between the whites and the Negroes could exist and work together.

Why should we be pressed and harassed every four years to reconsider the settlement thus made, and be continually pressed to yield more and more? When honorable men, by compromise, "settle" a difference, it stays settled.

There is another powerful reason why the General Conference should not broaden and implement any so-called stand on integration. To do so will inevitably bring chaos and disruption to nearly every Methodist church in the South where the mandate is sought to be enforced.

The records of the Negro people on crimes of violence and sex indicate the wisdom of keeping white youth from intimate, personal, social contact with Negro youth in our church school and church. Changing the stand on integration, by every logical sequence, means a deterioration of morals and, consequently, by no process of sound reasoning could our doing so represent God's will.

In *The Saturday Evening Post* for October 12, 1957, Carl T. Rowan, a Negro reporter for the *Minneapolis Tribune*, had an article on "The Negro in the North." He stated that in New York City the 10 percent Negro population commits 35 percent of the crimes; that in the nation as a whole "Negroes have about eight times as much illegitimacy as whites."

Jefferson County, in which Birmingham, Ala., is located, as of the 1950 census, had 63.3 percent white citizens and 36.7 percent colored. The annual report of the Jefferson County Board of Health for 1958 shows that five whites died of syphilis in that year and 14 Negroes died from the same cause. The same report for 1958 showed illegitimate births of Negroes as being 25.41 percent and illegitimate births for whites as being 1.97 percent—the rate of the one being 13 time greater than that of the other.

Reference is often made to universal brotherhood, as if the term "brotherhood" involved the subtle and personal relation of complete social intermingling of the races. For ages past the term "brotherhood" has been understood to mean sympathy, understanding, and good will for and fair dealings with our fellow men.

In that sense we subscribe wholeheartedly to the request to practice Christian brotherhood. Yet I have no hesitation in asserting that there is no traditional, religious, or ethical duty or precedent for social amalgamation, its implications, and consequences, as a part of any system of religion.

The most exalted impulse of man is to assure the dignity, integrity and progress of his family and descendants, consistent with the general welfare. No religious formula could possibly stand the test of divine mandate for human behavior which challenged that imperative or required amalgamation as a concomitant to the practice of brotherhood.

Forces beyond the control of Christian people are now daily increasing tension and ill-will between white people and Negroes in this part of the land. Methodist laymen are doing all they can to hold the line against an explosion of these tensions. The Methodist Church would be ill-advised to take any action to increase the animosities, and thus make it infinitely harder, if not impossible, for us to hold the line.

Let's Be Specific

By James A. Mackay

Lawyer and representative in the Georgia General Assembly.



the immediate vicinity of the church. He said, "I hope the minister won't misunderstand me, but these forums don't make me feel near Jesus."

The point, of course, is that so long as we talk in generalities we can more easily feel comfortable in the thought that we are doing "all right" as Christians. It is when we must make difficult choices and face concrete situations that we are often confused and uncertain as to what Christ would have us do. More often we realize that we are selfish in our choices and are indifferent to specific conditions.

Our Methodist church does its share of speaking in generalities. Sometimes they are poorly worded, but more often they

are prophetic and strike home. They reflect the thoughts and judgments of our representative leaders, even though they do not bind the mind, conscience or behavior of any member of our non-authoritarian church.

Those of us who live in the deep South read with close attention resolutions touching on race. Why? Because almost daily we must make choices and react socially and politically to circumstances stemming from the bi-racial pattern of our population. We tend to be defensive because there is much selective indignation directed toward our region, often by people in other parts of America who, like us, have fallen short of the Christian ideal of human brotherhood.

I suggest that the challenge of our time is to make a greater effort at giving specific application to the teachings of Jesus in our local communities. We can never perfect pronouncements and resolutions drawn by the leaders of a church so diverse as ours, nor can these resolutions approach the power, the beauty, and the truth contained in the life and utterances of Jesus Christ.

The Methodist Church helps the individual Methodist to think through the implications of Christian faith in our society by writing new and revising old resolutions. But the individual Methodist can never delegate to the church his own responsibility to think through the moral issues of his time and in the community where he lives.

The church can help him understand that he cannot absolve himself by denying the hard fact of discrimination; that he cannot resolve the problem by endless arguments centered on such emotionally charged words as "segregation" and "integration." The church can teach him the folly of placing labels on whole groups of people based on race or, for that matter, based on their point of view.

No corporate action of the church can substitute for imaginative Christian effort whereby through study, prayer, thought, and action, the individual Methodist learns to look at his community and his neighbors through the searching and compassionate eyes of Christ. Such a person learns through getting acquainted with his neighbors that most people, irrespective of race, have the same fears and frustrations, the same hopes and aspirations.

A Methodist who develops skill in dealing with specific situations rejects the technique of rebuke and condemnation and practices the art of persuasion and example.

Although general statements and resolutions have their function and stimulate our thinking, they are secondary to the challenge confronting the individual Methodist and his fellow members in the local church who for their time and in their community must be the eyes and ears, the heart and hands of Jesus Christ.

The Central Jurisdiction in World Methodism

By RALPH E. DODGE

THERE is no greater stigma attached to world Methodism than the Central Jurisdiction in the United States. The General Conference commission appointed to study the jurisdictional system rightly reported that "the Central Jurisdiction for many people has become a symbol of segregation." The general impression given by the retention of the Central Jurisdiction will be that Methodism officially favors discrimination.

We of the United States sometimes forget that what is done at home has a repercussion around the world. The Central Jurisdiction is not a national problem alone, but it carries disillusionment, concern, and humiliation for many people in the world outside the United States.

It is unfortunate that the study commission did not include non-American representatives or that the commission of Americans did not interview other segments of the world Church on this vital question. Ours is a *world* Church and not a provincial one.

If delegates to the 1960 General Conference vote to retain the racially segregated Central Jurisdiction within the framework of American Methodism, they should be aware, in so doing, of three things.

First, the Central Jurisdiction as now interpreted dulls the cutting edge of evangelism within and without the United States. Today no church can hope to evangelize successfully the non-Caucasian peoples of the world if it follows a pattern of racial discrimination. The thinking people of Africa or Asia are not going to come into any religious fellowship except on a basis of equality. It is because of the hesitancy of the Christian Church in general, and of Methodism in particular, to declare itself as an all-inclusive fellowship and implement such a declaration in practice that many non-Caucasians are turning to other faiths.

Second, the retention of the one racial Jurisdiction is going to further stigmatize Methodism—*unless there is a strong request on the part of Methodists within the Central Jurisdiction for its retention.*

This is a time for the Negro Methodists to speak up. If they wish the protection of the Central Jurisdiction, let them say so in clear tones so the world will know that they are being favored

rather than discriminated against. In that case the retention of the Central Jurisdiction becomes a bouquet for Methodism rather than a stain or blot.

On the other hand, if the Negroes within The Methodist Church do not say something audibly and distinctly—if they try to eat their pie of preferential treatment and retain it for its future benefits—the church of which we are all a part will continue to bear before the world a stigma which will limit the outreach of that church.

I do not agree, however, with the commission that the elimination of the Central Jurisdiction would be an injustice to the Negro Methodists in the United States. Such a position assumes that the American Negro churchman is so inferior to his white colleague that he will not find his place in the upper echelons of church administration if left to compete in an open field. Certainly this has not been the experience of the Negro in other fields of endeavor.

Actually a greater disfavor will be done to the American Negro Methodist if we continue with protective legislation which makes it unnecessary for him to strain every nerve, brain cell, and muscle to compete with others. Protective legislation usually develops inferior people. If at the present time the American Negro cannot compete successfully with his white brethren, he needs the added stimulation of open competition to rise to a new plane of professional excellence.



Ralph E. Dodge is resident bishop of The Methodist Church, Lourenço Marques Area of Southern Rhodesia, Africa.

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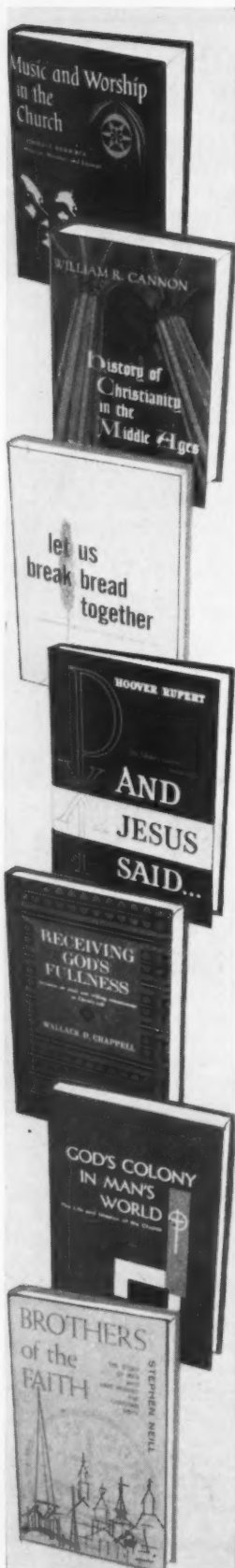
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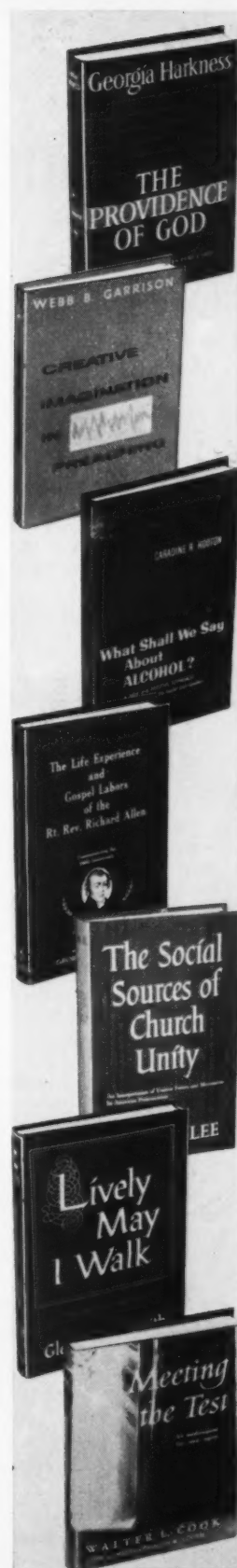
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From an address to the National Association
of Methodist Hospitals and Homes

A Question of Church and State

By WILLIAM T. WATKINS

SHALL The Methodist Church continue to accept federal aid for the construction or expansion of its hospitals? Does such aid violate the American doctrine of the separation of church and state?

The basic question is not new. Controversial today, it has been an issue, explicit or implicit, for at least 16 centuries. From the Edict of Constantine in A.D. 311 to the Hill-Burton Act, some kind of official position has been necessary. Within this sweep of history, three viewpoints or doctrines have been developed, and there does not seem to be a possible fourth.

The oldest is the Roman viewpoint of the superiority of church over state. This idea came to its highest expression under Innocent III in the early 13th century. Innocent made and unmade kings, and the Vatican ruled the then known world with a strong hand.

The opposite position is Erastianism, which was developed during the Protestant Reformation. In the beginning Luther subscribed to this doctrine, holding that the princes in power had the right and the duty to reform the Church.

Luther's position at times was desperate; whatever you may think of the doctrine, without the aid of secular powers Luther would have failed, and the Reformation would have been abortive.

England is the best contemporary example of Erastianism. The Crown, and not the Archbishop of Canterbury, is the head of the church. Not a line of the prayerbook can be changed without approval of Parliament. While technically the state is superior to the church, at the level of practice each stays out of the way of the other.

A theory of the middle is the American doctrine of the separation of these powers, neither infringing on the rights of the other. Roger Williams, who had been banished from the colony of Massachusetts for his religious views, was the originator. He established the colony of Rhode Island, proclaimed the doctrine of separation of church and state, and guaranteed religious liberty in this colony. It has been said that Williams should be honored as a discoverer of first principles along with Copernicus, Newton, and Kepler.

This doctrine was written into the American Constitution and is now known around the world as the American doctrine of the separation of church and state. The statement in the constitution is brief and limited: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ."

It should be noted that this restriction is laid solely on Congress. It does not apply to the states. Any state that so wished might have an established state church, and several states did continue the state church for a period. The last state to abolish it was Connecticut, some 40 years after the adoption of the Constitution. There is nothing in the legal situation today to prevent any state from changing its own constitution to establish a state church.

Probably Thomas Jefferson's phrase, "a wall of separation between church

and state," has influenced popular thinking more than the language of the Constitution itself. Of all possible religious acts, and they are many, only one religious act is denied to Congress by the Constitution: It may not engage in any act which looks toward establishing a state church. That, and that alone, is prohibited.

The federal government may and does inscribe "In God We Trust" on the silver dollar, offers prayers in the House and in the Senate, provides chaplains for all branches of the armed services, and by act of Congress has made Thanksgiving a legal holiday. American people do not want absolute separation between church and state.

Suppose, for illustration, that the Supreme Court should declare the Hill-Burton Act unconstitutional. This would mean that the Supreme Court strikes off in a certain direction and as later cases are brought before it, the court will have to follow that road to its end. This would mean taking "In God We Trust" off the dollar, eliminating prayer in the House and the Senate, abolishing the chaplaincy in the armed services, rewording the Declaration of Independence to avoid any reference to deity, outlawing the use of the Bible in administering oaths of office, cancelling Thanksgiving as a national holiday, returning the postmen to delivering mail on Christmas day, and much else.

SINCE the states have always followed the federal lead in matters of this kind, it is to be assumed that in time reference to the Bible or the name of God would be forbidden in the public schools, all tax exemptions of church property, which are after all a form of contribution, would be cancelled. All laws protecting the Sabbath would be repealed, and all exemptions from taxation of church-owned institutions such as hospitals, homes, and schools would be set aside. It is doubtful that more than a mere splinter group in the population wishes all these things abolished.

As long as the federal government does not favor one group above another, but treats all alike who qualify, it is difficult to see even a remote sense in which the Hill-Burton Act violates the principle of separation of church and state. Does anyone seriously think that a federal appropriation of funds to help build a Methodist hospital is looking toward establishment of The Methodist Church as the state church of the United States?

Actually, the election of a Methodist minister as chaplain of the Senate is much closer to a violation of this principle than is the mere appropriation of funds, for in the latter case The Methodist Church is only one of several denominations receiving such aid, whereas in the former case only one denomination can be so favored at a given time. However,



Bishop Watkins, who administered the Louisville Area until he became ill last year, is president of the Board of Hospitals and Homes.

since this post of honor is filled from time to time by ministers of different denominations, even this has no tinge of favoritism in it.

It appears, therefore, that the Hill-Burton Act does not violate the American principle of the separation of church and state. Moreover, none of the 50 state constitutions prohibits the acceptance of such funds nor have the legislatures of these 50 states enacted any statutory law that prohibits such.

Is there some moral consideration, then, which would forbid the acceptance of such funds? Generally speaking, a moral principle is self-evident and self-validating. For example, the moral principle that men ought always to speak the truth requires no explanation. Moral principles are like that, and anyone who would make a moral issue of accepting federal funds for hospitals or other institutions must state just what moral principle is violated.

Even casual examination of the matter will reveal that no moral principle is applicable in this connection. Neither the law of Moses nor the ethics of Jesus can be appealed to as condemning the social benefits that accrue to the nation under the Hill-Burton Act.

On the other hand, moral considerations may require that we use federal funds. Actually there is but one moral principle: whatever helps men is good and therefore moral; whatever harms men is evil and therefore immoral. This one supreme moral principle may require that we use federal funds for the common good.

Those who have scruples about the use of federal funds must face this question: which is the greater evil, to refuse federal aid and thereby have no hospital to relieve a desperate situation or to accept federal aid, thereby relieving suffering men and women, but sacrificing your scruples? This, of course, must be answered by the individual for himself, but for me there can be but one answer. Moral demand requires that we relieve suffering humanity.

If, then, the use of federal funds is both legal and moral, there remains the question: Is the use of federal aid wise? There is some sort of popular belief that when the government gives aid to a hospital, it lays down a number of conditions that must be met and that it retains some kind of control over the institution it aids.

Actually, the government requires only two basic things: First, the plant must be built to conform to class "A" hospital construction. The government will not aid a second-class structure. Second, if the structure ceases to be used as a hospital, the government will seek to recover the amount it has invested. This is reasonable enough, and the principle of separation of church and state is not thereby violated.

SERMON STARTERS

For the first half of Whitsuntide

*A season to celebrate the Holy
Spirit and the birth and expansion
of the Christian Church.*

WHITSUNTIDE extends through the summer, a time of vacationing preacher and vacationing congregation. But July and August are as important to preaching as any other times. There are always opportunities for pulpit witness. And there is always the need.

Some preachers use the let-up in tempo for more-than-usual sermon preparation, and their sermons reflect additional study. Here are some recent good books in the field for brushing up on techniques: *Preaching* by Walter Russell Bowie (Abingdon \$2.75), *The Ministry of Preaching* by Roy Pearson (Harper \$2.25), and *Preaching: The Art of Communication* by the late Leslie J. Tizard (Oxford \$2.25).

These 12 Sundays are a time for discussing factors that led to the growth and expansion of the Church. Important, too, is the framework in which the Church is set today.

How It All Began. June 5 (Pentecost). Text: Acts 2:46. Scripture: Gal. 5:13-26; John 16:5-16. Suggested hymns: 182, 173, 179, *The Methodist Hymnal*.

PENTECOST is almost a forgotten experience. How many persons are aware of what happened to create "the birthday of the Church" 50 days after the Resurrection? The "pentecostal sects" have dramatized it, but with too literal details of the first Pentecost. The Pentecost sermon should consider the person who has little knowledge of the day.

Look at what happened at Pentecost (based on Acts 2). The Spirit of Christ came alive for the apostles and they were convinced that they worshiped a living Lord. Resurrection was now a consciously realized experience in the fellowship.

The results are seen in the hundreds who enlisted to witness for Jesus Christ and become evangelists. Pentecost came to a prepared people whose hearts truly were opened to God as revealed in Christ. Are we to prepare for Christ? Can Pentecost be reproduced in our community?

I Can Dream, Can't I? June 12. (Trinity Sunday and Methodist Student Day.) Text: Gen. 37:20. Scripture: Gen. 37:1-4, 18-28; Rev. 4; John 4:19-26. Suggested hymns: 23, 378, 376, *The Methodist Hymnal*.

ONE of the root meanings of the word "educate" is, "to lead out." Expansion of the Church in any age has depended on those who had vision and courage to lead out against the opposition of militarism, political injustice, immorality. The function of education is to help the young, who dream, to apply their vision. Often we are too ready to slay the Josephs (the dreamers) of our day. History vindicates the dreamer who envisions a better life. Our American heritage of freedom offers much illustrative material. Thomas Curtis Clark's poem, *God's Dreams*, and the last verse of Hymn 376, by John Hunter,

Special Days

For Whitsunday, or Pentecost, the traditional color is red, and for Trinity Sunday the color is white. The color is green for all the following Sundays of the Season.

June 5—Whitsunday (Pentecost)
June 12—Trinity Sunday
June 12—Methodist Student Day
July 4—Independence Day

The Church and the Law

F. MURRAY BENSON
Attorney at Law

This column brings you news briefs of legal matters related to religion, as well as digests of pertinent court decisions. Space requires facts and decisions be oversimplified. Not attempt is made to give legal opinions.—Eds.

In the News

THE STATE TAX commissioner in Columbus, Ohio, ruled in January that occasional dinners served by churches and charitable organizations are to be exempt from sales tax. The rule will apply also to other remunerative functions.

The new ruling was a reinstatement of a previous exemption granted to churches and charitable organizations which served not more than four meals annually.

Last year the exemption was lifted when the State Department of Taxation held that meals served by these groups were subject to sales tax.

From the Files

CASE: Suit was brought by a trustee for Christ's Temple Church to determine the title to some property. The defendant contended that suit could not be brought on behalf of the church because no certificate of assumed name had been filed for it as required by a law covering businesses conducted under an assumed name. The court held the church was not engaged in business, and could sue.

Decision: The higher court affirmed. It said that the law was designed to give creditors the names of persons conducting any business—and under it, "business" meant an occupation for profit.

[BACON V. GARDNER, WASH. 229 P 2d 523 (1951)].

Ruling Reversed

An *In the News* item [Church and the Law, Nov. 12, 1959] stated that the Pennsylvania Superior Court ruled church parking lots tax-exempt. The City of Philadelphia since appealed to the State Supreme Court which reversed the decision, ruling that church-owned parking lots are not exempt from real estate tax.

both offer sermon material. Here are Hunter's words:

*Though what I dream and what I do
In my weak days are always two,
Help me, oppressed by things undone,
O Thou, whose deeds and dreams were one!*

The Power of Negative Thinking. June 19. Text: Rom. 12:2. Scripture: Col. 1:9-20; Matt. 13:31-33, 44-49. Suggested hymns: 298, 300, 259, *The Methodist Hymnal*.

OUR AGE is well versed in positive thinking. It can be a healthy emphasis. But the pulpit, too, has the positive need to see the contribution of negative thinking—the power to say "no" to the world. Here is something more than accepting the latest fad of nonconformity. The key words in this power are realism, rejection, and reform.

We need the vision of the dreamer and the idealist, but we also need the realist. Take note of Jeremiah's negative thinking as expressed in Elmer A. Leslie's book *Jeremiah* (Abingdon \$4.75), particularly the translation of Jeremiah 6:13-15. Jesus saw God, man, and the world as they really are.

Negative power also resists shallow optimism. How read the signs of the times today? In religion people look for pat formulas, simple steps, and the professional religionist is tempted to paint a rosy picture of this easy way, when in reality there is no easy way.

Here, too, is the power that reforms society. The names, Martin Luther, William Wilberforce, Abraham Lincoln, suggest how this power works at crucial moments. One can best say "no" to the conforming world when he has said "yes" to the transforming power of Christ.

Simply His Own Business? June 26. Text: 2 Cor. 13:5. Scripture: Eph. 3:1-13; Matt. 9:35, 10:1. Suggested hymns: 18, 220, 288, *The Methodist Hymnal*.

THIS THEME questions an axiom often quoted today: Religion is a man's own business! Some who say it are honest; others say it to excuse their disinterest, indifference, or antagonism toward the church. The early Church would hardly have grown as it did if this philosophy had been dominant among Paul and the early Christians.

A man's religion is of interest because *what a man is depends on what he worships*. If he worships at the shrine of the almighty dollar his fellows are affected. And when his god tumbles he goes down with it. Moreover, what one does depends on what one believes. Failure to practice religious beliefs is to be guilty of subversive inactivity. No one lives in a social vacuum. The preacher can illustrate the importance of personal influence in terms of family life, and of adult influence on youth.

The Tangible or the Real? July 3. (Independence Sunday.) Text: Matt. 6:21. Scripture: Matt. 6:19-21; Heb. 11:13-16; Mark 12:13-17. Suggested hymns: 489, 180, 178, *The Methodist Hymnal*.

EACH of us must settle the basic question of what things are real and what are passing shadows. Emil Brunner says that the world has so confused the tangible with the real that it takes for granted that "real" means "seen" or "handled." Jesus faced this question constantly among his disciples and followers. Judas made his choice, and his heart followed after that which he treasured most. Mary followed her heart to the tomb on Easter morning.

The Christian faith emphasizes reality as both material and spiritual. Jesus placed priority on the spiritual values. He believed in the reality of the unseen and the ultimate victory of the great idea of the Gospel. On this patriotic Sunday, point out the priorities that produce a great nation. Face the need to materialize the spiritual and to spiritualize the material.

Examples of the intangible vitality of inner faith which has given permanence to external accomplishment can be seen in the life of Gandhi, of Schweitzer, and of the Apostle Paul.

Kipling's *Recessional* (No. 497, *The Methodist Hymnal*), especially the first and fifth verses, offers some good illustrative points.

"I Am Just Too Busy!" July 10. Text: 1 Kings 20:40. Scripture: 1 Kings 20:30-43; Rev. 21:21-27; Matt. 5:43-48. Suggested hymns: 77, 251, 253, *The Methodist Hymnal*.

THE ANCIENT story of Ahab is relevant to our modern day when we are so busy we find it impossible to get everything done. Jesus established a pattern on the use of time and ability, and the modern sons of Ahab who fiddle while their Rome burns would do well to note. Phillips translates Matt. 6:33, *But seek first his kingdom and his righteousness, and all these things shall be yours as well*.

This suggests three steps. First, seek God's priorities. Gian-Carle Menotti says hell begins on the day God grants us clear vision of all that we might have achieved, of gifts wasted, of all that we might have done and didn't.

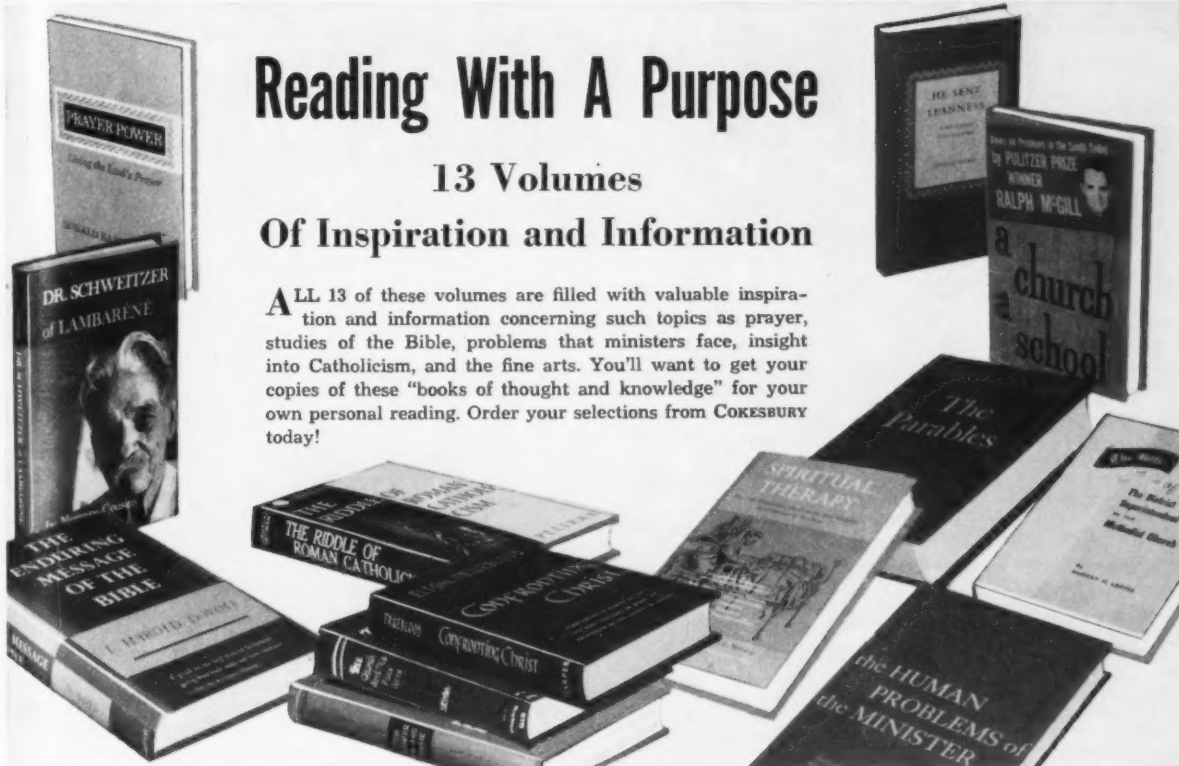
Second, catch God's perspective. M. S. Rice wrote, "If we could but see the events of life framed up in the ultimate results they lead surely to, what significance would attend them." Perspective helps provide discrimination and discipline, and may help us avoid having to say, "If only I had . . ."

Third, use God's power. Jesus' source of power was in having established the spiritual values of the Kingdom as priorities. Ralph Sockman says, "The man who is timed to God's pace has the strength which comes from knowing that time is on his side."

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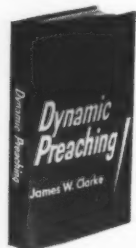
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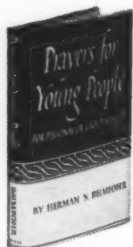
The devotional life of the preacher, says Dr. Clarke, is the supreme "dynamic" of Christian preaching. Its neglect often underlies failure in the pulpit. The author considers the "glory" and "message" of preaching in relation to the gospel, the church and the preacher. A spiritual

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Books of interest to pastors

Mine Eyes Have Seen, by Daniel A. Poling. McGraw-Hill Book Co., 297 pp., \$5.

Reviewer: ERLE HOWELL is associate pastor at First Methodist Church, Seattle, Wash.

Daniel A. Poling's autobiography, *Mine Eyes Have Seen*, is an attempt to summarize and interpret the experiences, causes, and persons which have contributed to his life. Moreover, it is an effort to present the spiritual insights in matters of human relations, politics, social reform, and theology which have absorbed his interests and sent him scurrying over the earth for 50 years.

In pathos, humor, and human incident, Dr. Poling has succeeded, not only in interpreting the persons and causes of his life, but he has revealed himself as a conservative liberal in matters political, social, and theological. In this he generously has shared with the reader that which his eyes have seen.

This book is more than an autobiography. It presents the experiences and outlook of four generations of Polings and thumbnail sketches of scores of persons of local and world prominence with whom Poling was at one time or another associated.

Poling's middle-ground stand on matters pertaining to war and peace, temperance and prohibition, and his magnanimous attitude toward those who disagree with him will be refreshing and satisfying to all but the extremists.

The minister who reads this delightful and absorbing volume will find himself spiritually refreshed, socially sobered, and emotionally stirred.

The Pressure of Our Common Calling, by W. A. Visser 't Hooft. Doubleday & Co., 90 pp., \$2.50.

Reviewer: CLARENCE SEIDENSPINNER is pastor, First Methodist Church, Racine, Wis.

W. A. Visser 't Hooft is in the heart of the ecumenical movement in his capacity as the general secretary of the World Council of Churches. At this significant point he is in constant touch with the tensions of interchurch relations.

Stronger than those tensions, however, is the pressure of our common calling. In this book Dr. Visser 't Hooft proposes, by an examination of the Scrip-

tural passages relating to the Body of Christ, to show that the unity of the Church was an essential part of the Gospel proclaimed by New Testament writers.

It is both an intellectual and a Christian adventure to see how this well-informed theologian interprets our common calling to Christian fellowship. He finds that we are called to witness to the Gospel, to serve both one another and the world, and to live together in the various forms of Christian fellowship. As he interprets, the evidence accumulates.

Off hand, one would not believe that there were as many relevant New Testament passages regarding the ecumenical calling as Dr. Visser 't Hooft sets forth. Nevertheless, they are in the New Testament and he believes that we will not be satisfied and the New Testament Gospel will not be fulfilled until we find our ultimate unity in Christ.

The Nineteenth Century in Europe: The Protestant and Eastern Churches, by Kenneth Scott Latourette, Harper & Bros., 532 pp. \$7.

Reviewer: MACK B. STOKES is associate dean and Parker Professor of systematic theology, Candler School of Theology, Emory University, Atlanta, Ga.

This is the second in a series of works on the history of Christianity in the 19th and 20th centuries. When completed the three volumes should be useful both for reference and for instructive reading for every minister.

In this second book the author surveys, country-by-country, the history of Protestantism during the 19th century in Europe. Every significant movement and influence of consequence from 1815 to 1914 is touched upon at least. And many of the more important historical forces are treated in sufficient detail to give the more avid reader a sound basis for further study.

Bibliographical data are abundantly supplied both in the footnotes and in the list of books at the end. Without sacrificing anything in scholarship, the author writes with a simplicity and directness that enable the general reader to understand and appreciate what is being said without difficulty.

After an introductory chapter which relates the earlier volume on Roman

Catholicism to this one on Protestantism, Dr. Latourette goes into the developments in Germany where the Protestant movement began and where so much of its intellectual leadership was furnished. Chapters III and IV are among the most helpful, because they furnish the reader with an able summary of developments in theology and in biblical studies which have had so much influence in shaping the Protestant mind of today.

The course of Protestantism in every country, including Iceland and Russia, is presented. More space is devoted to the chapters on Great Britain than to any others, chiefly because the most vigorous and far-reaching missionary movements had their beginnings there.

Due notice is taken of the significant evangelical and social forces which were initiated within Protestant Christianity. The brief summary chapters following major parts of the book add appreciably to its value. In them the author invites the reader to share in those interpretations and insights which have come out of many years of historical study.

The Christology of the New Testament, by Oscar Cullmann, translated by Shirley C. Guthrie and Charles A.M. Hall, Westminster Press, 342 pp., \$6.50.

Reviewer: AUBREY ALSOBROOK is pastor of Central Methodist Church, Fitzgerald, Ga.

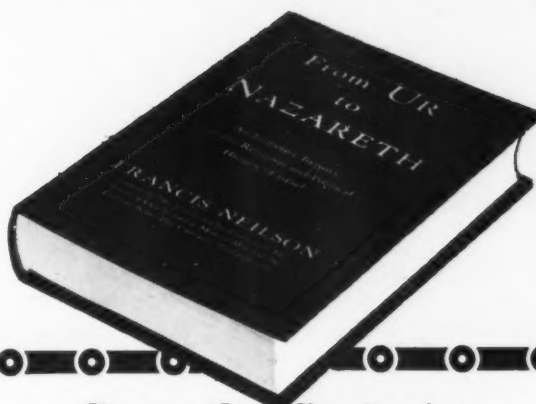
When a volume that has been in the making for 25 years comes from a seasoned and thorough scholar it warrants careful reading. This is such a book. Cullmann is a recognized New Testament scholar whose works continue to bring new insights to the meaning of the Christian faith.

In this volume he turns to exegesis of the New Testament for his primary source, although he draws upon comparative religions, the early Church, Jewish backgrounds, and Jesus' own attitude, where his attitude was expressed. He uses the "cyclic" method of investigation as he moves through the New Testament examining the different concepts used to designate Christ.

He seeks to answer the question, "Who is Jesus?" as he traces the paths indicated by different titles. The author's understanding of the New Testament Christology evolves from the New Testament; it is not superimposed. *Heilsgeschichte* (saving history) is understood by Cullmann as God's redemptive act in history.

The book covers the earthly work of Jesus, the future work of Jesus, the present work of Jesus, the pre-existence of Jesus.

Any discussion of the Christological problem must include the relation between Christ and God, and the divine and human nature of Christ himself.



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Counseling Points of View, edited by Willis E. Dugan, University of Minnesota Press, 48 pp., \$1.50.

Pastors seeking their own position in the continuing debate between client-centered counseling adherents and their opponents, will find the two sides sharply defined here. This pamphlet deals with counseling in a school setting, but provides the pastor with a good ringside view of both sides in the discussion. Carl Rogers presents the high points of his theory, while E. G. Williamson speaks for the more directive approach.

Building Tomorrow, by David S. Richie. Friends Social Order Committee, 100 pp., \$1. A religious search for a better industrial society.

Conversion, by E. Stanley Jones. Abingdon Press, 253 pp., \$3.25.

This latest book from Methodism's globe-trotting missionary-evangelist bears his characteristic stamp—a rush of ideas, opinions, and experiences which this time "let his full weight down" on what obviously is the focal point of his witness. Some may take issue with his emphasis on virtually instantaneous, emotion-charged conversion experiences (sometimes accompanied by miraculous cures of physical ills). Yet the book perfectly reflects his vigorous, shining faith. Of special value to pastors are chapters on conversion and religious education, and helping others into conversion.

The Courage to Be, by Paul Tillich. Yale Univ. Press, 197 pp. 95 cents. Terry Foundation lectures, first published in 1952.

Paul the Dauntless, by Basil Mathews. Fleming H. Revell, 375 pp., \$3.95.

Those who know the lively imagination and easy style of Basil Mathews will be glad for this book that makes the attractive, but often-misunderstood apostle come alive. Even his much-debated theology is set forth with new insights and fresh inspiration.

Life Is Commitment, by J. H. Oldham. Association Press, 127 pp., 50 cents. A Reflection Book, abridged from an earlier book of the same title.

For Ministers If It Be Of God

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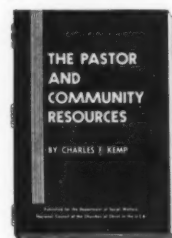
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NEWS and trends

SEEK 'PRACTICAL SOLUTIONS' ON RACE ISSUES

It seems certain that the 1960 General Conference now under way in Denver will be looking for "practical solutions," as it did in 1956, on race relations.

Pointing to that search are such developments as:

(1) Reactions pro and con to the report of the Commission to Study and Recommend Action Concerning the Jurisdictional system;

(2) Suggestions to be made by the Board of Social and Economic Relations to strengthen and clarify Methodism's *Social Creed* with respect to housing, employment and other facets of the race issue;

(3) "Sit-in-demonstrations" aimed at breaking down barriers in public eating places;

(4) Efforts to break down segregation in church-related colleges.

The 70-member Commission, after three years of study, recommended that no basic changes be made in the system set up at the Uniting Conference in 1939, and declared "immediate elimination of the Central Jurisdiction would be harmful to The Methodist Church and especially to Negro Methodists."

The report denied that the system is a symbol of segregation. It pointed out that under Amendment IX to the church's constitution, which came out of the 1956 General Conference, allowing a congregation to transfer to another jurisdiction, only six Negro churches have switched to white jurisdictions since 1958, while 36 others are in the process. All were outside of the South.

Recently Bishop Nolan B. Harmon of the Charlotte Area contended that racism had nothing to do with creation of the jurisdictional system, added that failure to adopt the report would mean that the unrest which led to creation of the Commission "will surge again and no relief will be in sight" (CHRISTIAN ADVOCATE, March 31, 1960).

One of the four bishops of the Central Jurisdiction, Bishop Willis King of New Orleans, has said use of the phrase "eventual abolition" in a resolution adopted by its College of Bishops did not indicate either lack of conviction on the subject or indecision as to whether it should be done. (See p. 14-16, *Together*, March, 1960.)

Bishop Matthew W. Clair, Jr., also of

the Central Jurisdiction, and Bishop Hazen G. Werner of the North Central Jurisdiction both have called for achievement of a racially inclusive church.

Bishop Gerald H. Kennedy of Los Angeles early this month declared he would not favor sudden elimination of the Central Jurisdiction if it means division of the church. He added he felt the system provides protection of minority rights, and is a great affirmation of equal leadership on councils and boards.

Another Bishop, F. Gerald Ensley of Iowa, has said he is certain that the church will become racially integrated, "but it will take time."

Of 100 Annual Conference reports carried by CHRISTIAN ADVOCATE last year, about 24 contained some reference to Negro churches, or to the Central Jurisdiction, in the form of memorials or other action. Some 16 of this number more or less objected to the present system, and eight came out in favor of its retention.

The Commission report drew the ire and support of Drew University faculty members in majority and minority statements. The majority statement censured the maintenance of the system declaring that "... in nothing else has the Church so more glaringly betrayed her Lord..." The minority report, while looking forward to constructive ways for eliminating segregation, defended the Commission and declared immediate elimination would have the effect of reducing the 17 annual conferences in the Central Jurisdiction from full to provisional status.

Indication of the force of the feeling on the jurisdictional system issue may be seen in the enactment by both Mississippi and Alabama state legislatures and approval of the governors of laws permitting pro-segregationist congregations to break away from the church and take the local church property with them.

Supporters of the jurisdictional system contend its elimination would violate a covenant entered into at the time of the Uniting Conference. Some opponents contend unity was bought at the price of segregation within the church to satisfy the South.

The Board of Social and Economic Relations has prepared for the General Conference some revisions of the *Social Creed* to strengthen the church's stand

against discrimination for reasons of race, nationality or religion.

The recent wave of "sit-in" demonstrations at lunch counters across the South has brought commendation from the Board of Social and Economic Relations for the participating Negroes for the manner in which they have conducted themselves. The executive committee of The Board of Missions has described the movement as "part of a struggle for the recognition of human dignity."

Meanwhile, students and faculty members at Methodist-related Duke University have renewed efforts to have the college admit students without regard to race or color.

Trustees of Hendrix, a Methodist college at Conway, Ark., have taken no action on Methodist Student Movement protests against a policy of admitting white students only. On this, Bishop Paul E. Martin has said that it is not a question of ignoring the educational needs of Negroes. He notes that Methodists operate Philander Smith College, which is predominantly Negro.

Methodists View Reports of White House Conference

Religious and moral training of U.S. youth took a major share of attention at the White House Conference on Children and Youth.

Methodist delegates numbered 43 among some 7,500 who divided into 18 forums and approved 1,600 recommendations. Bishop Hazen G. Werner of Ohio represented the Family Life Committee.

Generally the findings centered on emotional and spiritual guidance of all faiths.

The Rev. Gordon Pratt Baker of Nashville, editor of the Board of Evangelism's *Tidings*, warned parents against transmitting to their children the sacrificing of moral values for material ends to achieve a coveted social position.

The Methodist delegates, 29 of whom represented the church's general boards and agencies, held a meeting of their own to share and evaluate their findings, agreed that chief benefits of the conference were long range, not immediate.

They discussed ways to follow up and implement conclusions in the broad program of the church, with some of the information to be included in training curricula, some to go to the church

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press, some to be discussed at later meetings.

They were impressed by the fact that the conference attempted to bridge the gap between parents and youth. In the words of one youth delegate, "Adults need to learn to talk with teenagers in 20th-century language."

The Methodist group also said that if adults read the conference reports, they will find they have a long way to go in redeeming themselves in the eyes of today's youth, who feel their elders fail to face up to the challenges of materialism and other social problems.

Other comments:

Judge George Edwards of Michigan's Supreme Court: "This may be a land of affluent society but many of its children never know it. Nearly 50 per cent drop out of high school before graduation; one-eighth are seriously impeded by racial discrimination in finding education and jobs; 11 per cent reared in broken homes; 15 per cent start life in slum housing and poverty."

Dr. Clarence C. Stoughton, Lutheran educator: "Morality and religion will have a bigger place in higher education . . . but not in the belief that educators can create Christians or Mohammedans or moral persons by such means . . . traditional patterns of education will change."

Dr. Joseph Sittler, University of Chicago's Federated Theological Faculty: "Youth will not be well served if we assume tomorrow's world as an unchangeable 'given'—a mere extrapolation and extension of the world we presently know."

Roman Catholic Bishop John J. Wright of Pittsburgh: "... there are no ambulances to come and pick up a sick family. There is a great physician—and I speak here of God—who can heal a broken family, but alas, this physician seems to have great difficulty in getting his prescriptions filled."

Dr. Milton J. E. Senn of Yale's Child Study Center: "Young people are turning away from organized religion because the churches promote a false show of piety, dubious business ethics and easy psychological adjustment."

"A surprisingly high ratio of juvenile delinquents are regular churchgoers, as many as three-fourths in some cases."

Says Public Interest First

Presidential-hopeful Sen. John F. Kennedy (D, Mass.) has reaffirmed an earlier pledge that if elected to the White House he will be guided by public interest and not by the dictates of the Roman Catholic Church, to which he belongs.

The Senator made his statement in a letter to Dr. George S. Reamy of Richmond, editor of the *Virginia Methodist Advocate*, in answer to three questions

which were asked of him by Dr. Reamy.

The questions referred to (1) dissemination of birth control information; (2) public taxes to support parochial schools, and (3) sending an ambassador to the Vatican.

On birth control, Senator Kennedy said he had made it clear "that any nation which is using public funds for such purposes should not for this reason, be penalized by a reduction in its foreign aid . . ." He added that, should legislation on this or any other subject develop, he would "act in accordance with what I thought to be in the public interest, and not in accordance with the dictates of any ecclesiastical authority or group."

He said he already had expressed his opposition to the use of public tax money for the support of parochial schools. He likewise reiterated earlier opposition to sending an ambassador to the Vatican from the United States government.

Dr. Reamy in a reply to the Senator said that "certain periodicals of your church took you rather severely to task for certain statements you made, and I was not at all sure but that pressures from members of the (Roman Catholic) hierarchy had influenced you to change, or at least rather seriously to modify the stand you had taken."

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The Religion in American Life program, which reports 1959 as the most successful year ever, got its greatest boost from Methodist churches in the holding of community programs and distribution of literature.

During the year the Advertising Council of America channeled to the RIAL effort \$8 million in radio, television, newspaper, and billboard advertising (see p. 22, February 4). Kiwanis and Jaycees clubs had record participation.

RIAL reports an estimated 450 community campaigns as against 379 in 1958, and 182 ministers' associations taking part as against 102 in 1958.

Methodists distributed 31,600 leaflets out of the total of 155,015, made 2,222 requests for kits out of 6,053, and had the most congregations involved (544) out of 4,712 reporting.

10 Methodists Reported South Africa Riot Victims

At least 10 Methodist laymen, according to unconfirmed reports, were among those killed during recent rioting in Sharpeville, South Africa, as Negroes campaigned for a change of pass laws which control their activities.

Negro Methodists also are believed to be among the dead in several other trouble areas where rioting broke out.

Dr. Joseph B. Webb, superintendent of Johannesburg's Methodist Central Hall, said he had no reports of Methodist churches being burned or affected. He is in the U. S. studying higher education for Negroes. He is one of nine vice presidents of the World Methodist Council, and a fraternal delegate from South African Methodism to General Conference.

The Union of South Africa has a strong Methodist Church which includes many Negroes.

In the Union's earliest crackdown on Negroes reportedly spearheading the campaign, Robert Sobukwe, Methodist-educated and reared, president of the outlawed Pan-African Congress was among some 132 persons arrested.

dates of interest

JUNE 15-19—Quadrennial Northeastern Jurisdictional Conference, Washington, D.C.

JUNE 19-24—Southwest Conference on the Christian World Mission (NCC), Fayetteville, Ark.

JUNE 22-26—Quadrennial South Central Jurisdictional Conference, San Antonio, Texas.

JULY 3-7—Bible Conference and Conference for Teachers of Adult Classes, Lake Junaluska, N.C.

JULY 6-10—Quadrennial North Central Jurisdictional Conference, Grand Rapids, Mich.

JULY 10-15—Seminar for Prospective Laboratory Instructors, General Board of Education, North Central Jurisdiction, Jacksonville, Ill.

JULY 10-15—Northeastern Jurisdictional Conference on Evangelism, Drew University, Madison, N.J.

JULY 12-15—Quadrennial Western Jurisdictional Conference, First Church, San Jose, Calif.

JULY 13-17—Family Life Conference, South Central Jurisdiction, Mt. Sequoyah, Ark.

JULY 13-17—Quadrennial Southeastern Jurisdictional Conference, Lake Junaluska, N.C.

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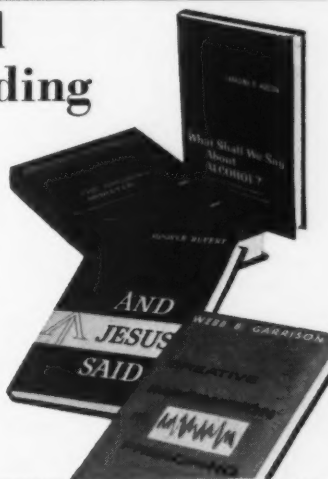
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*In a future column, we will discuss dividends—watch for it.



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Would Widen Mission Work

A pre-General Conference meeting of 135 Methodist leaders from 35 countries has voted unofficially on moves to internationalize and strengthen the Church's missionary force. It was held at St. Simons Island, Ga.

The plan would up the number of native personnel, widen their administrative responsibility, and create many missionary-sending agencies in other lands. It is a key move in world-wide Methodist missionary strategy, said Board of Missions Secretary, Dr. Eugene L. Smith.

Bishop: We Must Unite

Denominational divisions in the U.S. "become scandalous when we transport them to non-Christians lands," declared retired Bishop Stephen C. Neill of the Church of England before a meeting of the Oregon Council of Churches.

Western names and appellations are disappearing in other lands, he said, where accidents of language and geography do not cause sectarian divisions as they did in the U.S.

It is not different theological views that keep the churches apart today, he added, but largely property, sheer conservatism, and unwillingness to die.

Forty per cent of the people in the world have never heard the name of Christ, said the bishop, and "... how little the churches in the U.S. know about one another even though we live side by side. We are governed by the prejudices of the 16th century."

Need More Trained Ministers

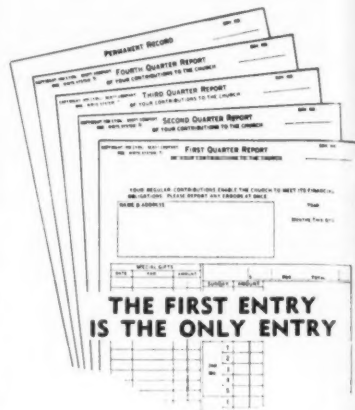
The need for more trained ministers to fill pulpits in Methodist churches continues to increase. And so has the number of persons "answering the call."

While most of them are students of accredited theological seminaries, a sizeable percentage are earning their way through correspondence courses directed by the In-Service Training office of the Board of Education of the Methodist Church.

According to Dr. J. Richard Spann, director of In-Service Training, 20.77 per cent (or 206) of all the ministers admitted on trial into the annual conference in 1959, qualified through courses of study. This included 5,876 students taking work in the courses of study either by correspondence or in one of the 14 approved schools for the courses of study maintained by the Department of Ministerial Education.

During the 1958-59 fiscal year the students turned in 80,616 correspondence papers—graded by 34 faculty members of Methodist theological seminaries who were paid a total of \$20,153 for grading services. Income from correspondence work was \$23,532.

IMPROVING YOUR CHURCH



Help in Keeping Pledges Up to Date

ONE OF the problems in building stewardship is getting members to keep pledges up to date after they have made them.

Tactful notification of persons may be one method, but the use of periodic financial reports may also be a great help in encouraging members to maintain financial support of their church.

One company offers a simple, concise form that supplies, with a minimum of work by your financial secretary, both church records and individual financial reports. Each report shows contributions to date and gives the exact amount the member is over or under his pledge. He thereby gains a better picture of the support he is giving the church, or its various church programs, and is encouraged to give systematically.

The form also eliminates questions relative to accounts, and it furnishes a complete tax record for the contributor.

A single entry by the financial secretary provides information for the entire year. There is no need for her to recopy information or transfer totals. She merely detaches the top sheet and mails it. The final copy, on card stock for durability, gives your church a Complete record for its files.

There are various styles of forms to suit your needs. Even special offerings may be imprinted. Provision is made, too, for address changes. Filing cabinets, binders, and window envelopes to fit the forms are available.

For further information about this product write: "Improving Your Church," Item 40, CHRISTIAN ADVOCATE, 740 N. Rush St., Chicago 11, Ill.

Continuing professional education for Methodist pastors is the most extensive found among Protestant churches. Current attendance at the 46 pastors' schools (annual refresher sessions held at Methodist seminaries) hovers around 8,000.

It thus appears likely that more Methodist pastors are annually involved in refresher education than the total of all other Protestant denominations.

Try to Free Dr. Uphaus

A new appeal has been made for release of Dr. Willard Uphaus, New Haven, Conn. Methodist layman serving a year in jail for contempt of court. It was launched by the Religious Freedom Committee of New York, which says it is co-ordinating efforts of a number of groups in his behalf.

An appeal by Dr. Uphaus was rejected last month by the New Hampshire State Supreme Court. He has consistently refused to give to an investigation on subversive activities the names of some 600 guests at his World Fellowship Camp in 1954-55.

In belief that he is being held in violation of basic constitutional freedoms, The Methodist Church's Board of Social and Economic relations has petitioned the state for his release.

'Church Is Too Smug'

As seen by the world, the Church is too often a "collection of the smug and pious" and "a Republican party of prayer," declared Dr. James I. McCord, Princeton Theological Seminary president, before the annual meeting of the National Religious Publicity Council.

Congregations have too many ruts and too much conservatism to meet challenges of our revolutionary era, he added, and it is too often forgotten that Christ was a revolutionary.

NRPC awards of merit went to the *Ladies' Home Journal* and to three daily newspapers and their religion editors. They are David R. Meade and *Chicago Daily News*, Adon Taft and *Miami Herald*, and Lane Smith, *Seattle Times*.

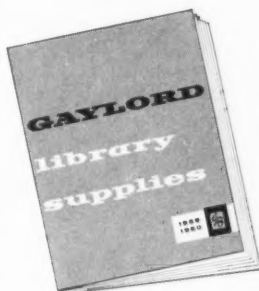
A special citation went to Religious News Service for "outstanding service . . . and efforts to advance the spiritual life of the nation."

Will Merge Liberal Churches

Final vote is expected in May on proposed merger of the American Unitarian Association and the Universalist Church of America.

The new body will be called the Unitarian Universalist Association, will combine some 100,000 Unitarians and 75,000 Universalists.

Noting rapid growth since 1950, leaders of both churches predicted "tremendous opportunity for a united liberal church in the coming years."



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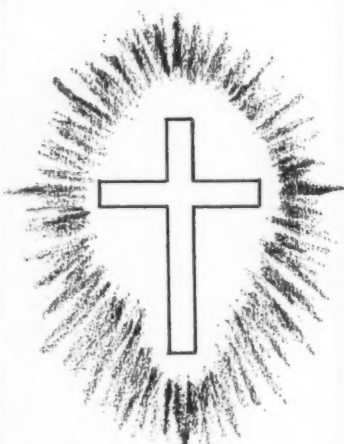
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Phenomenal Membership Gain In 'Lands of Decision'

The Methodist Church made strong gains overseas, especially in the four Lands of Decision, during the 1956-60 quadrennium. In statistical terms alone gains in Korea, Bolivia, Sarawak (Borneo) and the Belgian Congo have been significant.

Dr. Eugene L. Smith, general secretary of the Division of World Missions of the Methodist Board of Missions, reports that Methodists there have increased a phenomenal 65 per cent. The number of national pastors has more than doubled, and there has been a net increase of 60 missionaries.

The Lands of Decision emphasis stimulated a significant increase in giving to other countries as well.

The Lands of Decision were selected in 1956 by the church, through its Board of Missions, for special evangelistic emphasis. Becoming priority for missionary effort, giving to the four countries by U.S. Methodists (through the Division of World Missions and the Woman's Division of Christian Service) more than doubled between 1956 and 1960.

Emphasis on the Lands of Decision, however, was only part of an over-all program (The Call to Witness and Decision) which included major efforts to maintain the vigorous forward movement Methodist churches overseas had developed since World War II, said Dr. Smith.

LANDS OF DECISION

SARAWAK	1959	1956
Constituency	17,308	24,216
National Pastors	36	62
Missionaries	20	39
BOLIVIA		
Constituency	951	1,790
National Pastors	3	7
Missionaries	32	53
BELGIAN CONGO		
Constituency	42,969	51,872
National Pastors	137	161
Missionaries	134	151
KOREA		
Constituency	53,135	109,661
National Pastors ...	467	1,191
Missionaries	81	84

deaths

JOHN B. ACKMAN, retired member North Iowa Conference, March 24.
J. T. BOOTH, retired member Holston Conference, March 8.
JAMES CANNON III, retired dean Duke Divinity School, March 9.
THOMAS ELLIS, retired member North Alabama Conference, March 9.
MRS. IRA B. GORDON, widow of former minister at Beaumont, Tex., February 3.
J. N. HUMPHREY, retired member North Mississippi Conference, March 9.
MRS. D. T. LAWSON, widow of retired member Holston Conference, March 11.
MRS. ZELMA LEMING, wife of member Holston Conference, February 29.
ISAAC PATTON MARTIN, member Holston Conference, March 9.
O. RAY MONCRIEF, member of North Arkansas Conference, January 29.
CLAYTON OLIVER, retired member Detroit Conference, March 1.
GEORGE W. OLIMSTEAD, retired member Detroit Conference, March 16.
MRS. P. E. RAMSEY, widow of member Holston Conference, January 20.
MRS. EDWIN T. RANDALL, wife of member Ohio Conference, March 14.
DAVID SEAMAN, member Pacific Northwest Conference, March 24.
D. A. SPOESSARD, retired member Holston Conference, March 14.
ROBERT B. STANSELL, member Wisconsin Conference, recently.
G. A. TENNANT, retired member Michigan Conference.
NATH THOMPSON, retired member North Georgia Conference, recently.
J. W. TICKNER, supply pastor in Southwest Texas Conference, March 17.
N. BURCH TUCKER, retired member Tennessee Conference, March 11.
MRS. SETH WARD, widow of bishop in the former M. E. Church, January 24.
H. F. WESLEY, member of Alabama-West Florida Conference, March 6.
MRS. ALFRED C. WHITMORE, wife of member North-East Ohio Conference, March 29.
B. B. WILGUS, member of Philadelphia Conference.
L. W. YOUNG, retired member North Alabama Conference, March 15.

The latest reports on total overseas membership in churches served are for 1959. According to Dr. Smith, they indicate a growth from 770,000 full members, 14 years and up, in 1956 to 875,000. And with some 609,000 preparatory members added on by June, in time for the quadrennium report, Methodist membership overseas could reach over 1,500,000.

Methodist Council Draws Many

Some 1,000 U.S. Methodists, either as delegates or visitors, are expected at the 10th World Methodist Conference in August, 1961 in Oslo, says Dr. Elmer T. Clark of Lake Junaluska, N.C. He is one of the World Methodist Council's two secretaries.

The second assembly of the World Federation of Methodist Women, an affiliate, will be held in Oslo just prior to the conference.

Receive Baker Scholarships

Five Methodist students planning Christian work careers in Wesley Foundations have received \$1,000 Baker scholarships for graduate study. They are part of the National Methodist Scholarship program, and the funds come from *Methodist Student Day* offerings.

Recipients were J. Preston Cole of Drew, John D. Roth and James E. Allen of Boston School of Theology, John E. Sutphin, Southern California School of Theology, Robert C. Monk, Princeton.

Will Review Lawson Case

Dismissal of James M. Lawson, 32, Negro divinity student associated with Nashville, Tenn. sit-in demonstrations, will be reviewed in May by the Vanderbilt University board of trustees.

It expelled him March 3 for leading a civil disobedience campaign against segregated lunch counters (see p. 21, March 31.) The faculty raised his bail and started a fund to defend him, and about 150 divinity school alumni asked for his re-instatement.

He has been offered full scholarships by Boston University School of Theology and Yale Divinity School, and invited to study at Iliff and Drew theological schools, among others.

Want Team of 6 for Laos

A Methodist agricultural team is being sought for a two-year stay in Laos. It will be sent by International Voluntary Services, a Washington, D.C., non-profit, interfaith group which links mutual interests of private agencies, mainly churches, and government in giving technical aid.

The team will have a chief-of-party, a mechanic, an animal or poultry husbandman, an agronomist, a horticulturist, and a woman with home economics or nurses' training. Salary, vacation, and living expenses are provided. In-

FILMS for Churches

By HARRY C. SPENCER

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THE CHANGING CHURCH—While the eyes of Methodism are on the General Conference in Denver, millions of non-Methodists will become familiar with Conference doings through radio and television. *The Changing Church* is a TRAFICO film produced for television broadcast as part of the Methodist-TV ministry, and also is available for church use.

The film includes a standard seven-minute introduction showing scenes of

Methodism at work, shots from the 1956 General Conference, and an explanation of how such a Conference is organized. Then follows a section tailor-made for each Area in which reporters interview the bishop of the Area. Questions are pointed and probing and answers are spontaneous but thoughtful. The film in which Bishop William C. Martin is interviewed and reads the Episcopocopal Address, is used for those Areas in which bishops were unable to make the trip to the Nashville TRAFICO studios for photographing.

This 14-minute film will help church leaders explain the function of a General Conference. It is 16 mm, black and white, and is available from the public relations office of your Annual Conference. In most cases it may be secured free or at a nominal service charge.

formation may be had from the Rev. Paul Yount of MCOR, 14th floor, 475 Riverside Drive, New York 27.

WILL LIVE IN NEW YORK

Bishop G. Bromley Oxnam, who will retire June 19 as bishop of the Washington Area, has announced he will make

his retirement home in Scarsdale, N.Y.

Bishop and Mrs. Oxnam will make their home near a daughter and son-in-law, Mr. and Mrs. Robert McCormick. Two sons, Dr. Robert F. Oxnam and Philip Oxnam also live nearby.

He served the Washington Area since 1952, the New York Area for eight years and Boston Area for five years.

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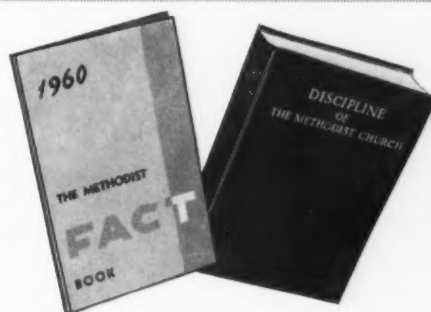
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The Methodist Fact Book, 1960

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news digest

PRAISES FILM. The Methodist Board of Temperance has been praised by the National Safety Council for producing the film *Stop Driving Us Crazy*, for teenagers. "It is a milestone in education for accident prevention," the council said.

NEW CENTER. Ground has been broken in Houston, Tex., for a \$125,000 Wesley Community house to serve Latin American residents, and intended to meet needs of the entire family.

START DRIVE. A \$4 million capital funds appeal for new buildings and other facilities has been approved by the National Methodist Theological Seminary trustees, as part of a \$10 million program for the school in Kansas City, Mo.

NIX BEER PERMIT. In Dallas, Tex., County Judge Lew Sterrett refused a beer permit to a tavern in the same block as Wesley Methodist Center.

ENROLLMENT UP. Southern Baptist Sunday School enrollment has increased by 236,387, nearly 50 per cent, in six years, reported officials at their first national Sunday school convention.

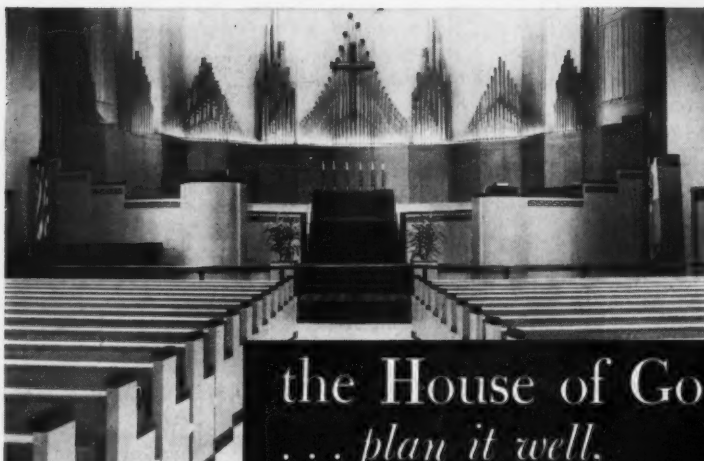
EXPECT MORE MEMBERS. Methodist membership is expected to rise about 50 per cent in Costa Rica and Panama after an evangelism mission held there March 8-22.

'NEEDS MORE.' Africa needs thousands of missionaries, said Evangelist Billy Graham on return from his 10-week tour of 17 nations. They should be well trained in such fields as psychology, anthropology, and history, he said.

REPORT SALARIES. Average annual salary of pastors in the United Lutheran Church is between \$4,500 and \$4,999, according to its board of pensions. They receive a cash salary plus 15 per cent if residence is provided, or the salary plus actual rental allowance.

RAISE PROTEST. Five Protestant clergymen in Minneapolis have angrily denounced Young Life, a high school religious movement, on the charge that it takes teenagers away from the church and makes them dissatisfied with its programs. They said the group uses a dude ranch and other glamorous activities as "bait."

ASK 'LOYALTY DAY.' President Eisenhower has called on churches and Sunday schools to observe Sunday, May 1, as Loyalty Day as a reminder that "our priceless heritage of freedom is in constant danger."



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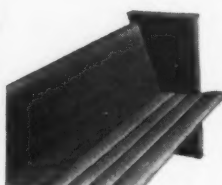
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